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SCHOOL CLASSICS

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HOMER

ODYSSEY VI

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SCHOOL CLASSICS

THE SIXTH BOOK  
OF  
HOMER'S ODYSSEY

EDITED FOR THE USE OF SCHOOLS

BY

CHAS. W. BAIN

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BOSTON, U.S.A.  
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TO  
MY FATHER AND MOTHER,  
THIS LITTLE BOOK  
IS GRATEFULLY AND AFFECTIONATELY  
INSCRIBED.





## PREFACE.

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THIS edition of the Sixth Book of the *Odyssey* is intended to meet the wants of pupils just beginning to read Homer.

The notes have been compiled with a view to rendering the study of Homer a pleasure, and a conscientious effort has been made to explain all passages likely to present any difficulty. Points of grammar, save such as differ from Attic usage, are sparingly noticed, while full information has been aimed at upon all matters touching archaeology, mythology, and literature. Parallel passages from Homer and other authors are freely cited in the belief that they will enable the younger student to become better acquainted with Homer, and better able to appreciate the literary beauties of the work.

The vocabulary has been prepared from a careful reading of the text, and will serve as a concordance to this book. Considerable attention has been paid to etymology and word-grouping as the surest means of developing a reading knowledge of a language. The forms of words are given as they occur in Attic Greek,

the Homeric peculiarities being added in brackets or explained in the notes, and in most instances only those Homeric forms are given that occur in the text. In this respect the vocabulary differs from most Homeric vocabularies, and it is hoped that the pupil will be able by this means to keep the Attic forms firmly in memory and at the same time to read his Homer with tolerable ease.

The text is that of Dindorf, revised by Hentze, and no changes have been made except in the case of a few marks of punctuation.

Constant use has been made of the editions of Homer by Ameis-Hentze and by Faesi, of the Phaiakians of Homer by Merriam, and of Merry's *Odyssey*. Professor Palmer's translation of the *Odyssey* has supplied many apt renderings in both notes and vocabulary, and several parallel passages from Chaucer and Spenser have been taken from Harper and Miller's edition of Vergil. The few cuts that appear in the notes have been taken from Guhl and Koner's *Life of the Greeks and Romans*, and from Rich's *Dictionary of Roman and Greek Antiquities*.

Thanks are due to Mr. Collar and Mr. Tetlow, the general editors of the series, for many valuable suggestions and corrections.

CHARLES W. BAIN.

## INTRODUCTION.

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THE name of Homer is perhaps the greatest in literature. The dates assigned for his birth vary from 1104 B.C. to 684 B.C., and he was placed by Herodotos about 400 years before his own time, that is, about the middle of the ninth century B.C. The place of his birth is as little certain as the time, as is shown by the following epigram :

Ἐπὶ πόλεις διερίζουσιν περὶ ῥίξαν Ὀμήρου  
Σμύρνα, Ῥόδος, Κολόφων, Σαλαμιν, Ἴος, Ἄργος, Ἀθήναι.

He is, however, perhaps best connected with Smyrna.

The tradition that he was blind arose from his supposed authorship of the Hymn to Apollo of Delos, the author of which speaks of himself as being blind. His grave is claimed by Ios, one of the Cyclades, and Chios was the home of the Homeridae, "Sons of Homer."

In ancient times it was believed that the two poems, the Iliad and the Odyssey, were by different authors, and those holding this view were called Chorizontes (from χωρίζω, *to separate*), or Separatists. Modern scholars have gone still farther, and the very existence of Homer has been denied. The first and greatest name connected with this view is that of F. A. Wolf, Professor in Halle,

who, in 1795, published his famous *Prolegomena ad Homerum*, in which he set forth the view of divided authorship, and contended that the present unity of the poems was the work of scholars at the court of Peisistratos, in the sixth century B.C. Later, Lachmann believed he had discovered sixteen original lays, whence the poem of the *Iliad* was cast into its present form, the lays forming a nucleus round which the whole was developed.

The discussion still continues, and great names have been ranged on either side; but the tendency of modern criticism and investigation is in favor of a natural and organic development for both poems, a theory which was proposed for the *Odyssey* by Kirchhoff in 1859.

However much scholars may differ as to the origin of the poems, they all agree in admiring their wonderful beauty, compactness, and power of inspiration, which could elicit from Keats, who knew them only through a translation, the following lines :

“ Then felt I like some watcher of the skies  
When a new planet swims into his ken ;  
Or like stout Cortez — when with eagle eyes  
He stared at the Pacific, and all his men  
Looked at each other with a mild surmise —  
Silent upon a peak in Darien.”

#### THE STORY OF THE ODYSSEY (I.-VI.).

I. The poem begins with an invocation of the muse, when Odysseus, in the tenth year after the fall of Troy, is still on the island of Ogygia, where he is detained by *Kalypso*. In *Ithaka*, his wife, Penelope, is hard beset



by suitors, who squander his property and behave in a most insolent manner, nor is the young Telemachos able to repress them. Athena, in the absence of Poseidon, the enemy of Odysseus on account of the blinding of Polyphemos, begs the gods to rescue the hero and restore him to Ithaka. They consent, and Hermes, the messenger of the gods, is dispatched to Kalypso with commands for the dismissal of Odysseus. At the same time, Athena, in the guise of Mentos, an old friend of Odysseus, visits Ithaka and advises Telemachos to go to Nestor and Menelaos in quest of tidings of his father. She departs, and Penelope now comes down and bids the bard Phemios cease his song of the Woe of the Achaians, and Telemachos speaks out boldly before the suitors. Then all depart, and Telemachos during the night ponders his projected journey.

II. The next day the assembly is summoned, and Telemachos denounces the suitors, who treat him with insolent rudeness and contempt, and endeavor to cast all blame upon Penelope. His request for a ship is denied, but Athena, in the form of Mentor, procures for him both ship and crew. The secret is disclosed only to the old nurse, Eurycleia, and at night Telemachos, accompanied by Mentor, sets out for Pylos.

III. On the arrival in Pylos on the following day, Nestor and his household are engaged in solemn sacrifices. Nestor can give but little help to Telemachos, but bids him go to Sparta to visit Menelaos, and gives his youngest son, Peisistratos, as a companion. They arrive

in Sparta on the second night, and find Menelaos celebrating the marriages of his son and daughter.

IV. Menelaos, having wandered for eight years after the fall of Troy, is but lately returned home. Telemachos, on account of his great likeness to his father, is recognized immediately by Helen as she enters the hall. The next day Menelaos relates his adventures and his meeting with the sea-god Proteus, from whom he had learned that Odysseus was detained by Kalypso upon the island of Ogygia. Telemachos is urged to remain in Sparta, but declines, and hastens to return to Ithaka. The suitors, having discovered his absence, plot to kill him, but the snare is revealed by Medon to Penelope, who is heartbroken at the news, but is comforted in a dream by Athena. The suitors meanwhile go to the island of Asteris to lie in wait for Telemachos.

V. This book opens with a second assembly of the gods. Athena is again urging that Hermes be sent to Kalypso. This is done and, Kalypso having supplied provisions, Odysseus sets sail upon a raft constructed by himself. Eighteen days after leaving Ogygia he comes within sight of the Phaiakian land, but he is seen by Poseidon, who stirs up a tempest and wrecks his bark. Odysseus is saved by a magic scarf given him by Ino Leucothea, and after drifting about for two days and two nights, swims ashore, where he finds shelter under two olive bushes, and falls asleep.

VI. The next morning, Nausikaa, daughter of Alkinoos, king of the Phaiakians, goes with her women to

the pools to wash the linen, having been so warned in a dream by Athena. After washing the linen, the maidens begin a game of ball, and the ball, falling into an eddy, causes such a shout to rise that Odysseus awakes in a fright. Shaking off alarm, he presents himself as a suppliant before Nausikaa. His prayers are granted, and Nausikaa, having furnished him with food and clothing, shows him how to reach her father's palace, and how to gain his good-will, and so return to his home in Ithaka.



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## ΟΔΥΣΣΕΙΑΣ Ζ.

Ὅδυσσέως ἄφιξις εἰς Φαίακας.

ὥς ὁ μὲν ἔνθα καθεῦδε πολύτλας δῖος Ὀδυσσεὺς  
ὑπνῷ καὶ καμάτῳ ἄρημένος· αὐτὰρ Ἀθήνη  
βῆ ῥ' ἐς Φαιήκων ἀνδρῶν δῆμόν τε πόλιν τε,  
οἳ πρὶν μὲν ποτ' ἔναιον ἐν εὐρυχόρῳ Ὑπερείῃ,  
ἀγχοῦ Κυκλώπων, ἀνδρῶν ὑπερηνορέοντων, 5  
οἳ σφεας σινέσκοντο, βίῃφι δὲ φέρτεροι ἦσαν.  
ἔνθεν ἀναστήσας ἄγε Ναυσίθοος θεοειδής,  
εἶσεν δὲ Σχερίῃ, ἐκὰς ἀνδρῶν ἀλφηστάων,  
ἀμφὶ δὲ τείχος ἔλασσε πόλει, καὶ ἐδείματο οἴκους,  
καὶ νηοὺς ποίησε θεῶν, καὶ ἐδάσσατ' ἀρούρας. 10  
ἀλλ' ὁ μὲν ἤδη κηρὶ δαμείς Ἀιδόσδε βεβήκειν,  
Ἀλκίνοος δὲ τότε ἦρχε, θεῶν ἅπο μῆδεα εἰδώς.  
τοῦ μὲν ἔβη πρὸς δῶμα θεά, γλαυκῶπις Ἀθήνη,  
νόστον Ὀδυσσῇ μεγαλήτορι μητιώσα.  
βῆ δ' ἔμην ἐς θάλαμον πολυδαίδαλον, ᾧ ἔνι κούρη 15  
κοιμᾶτ' ἀθανάτησι φυὴν καὶ εἶδος ὁμοίη,  
Ναυσικάα, θυγάτηρ μεγαλήτορος Ἀλκινόοιο,  
παρ δὲ δύο ἀμφίπολοι, χαρίτων ἅπο κάλλος ἔχουσαι,  
σταθμοῖν ἐκάτερθε, θύραι δ' ἐπέκειντο φαειναί.

ἥ δ' ἀνέμον ὥς πνοιῇ ἐπέσσυτο δέμνια κούρης, 20  
 στῇ δ' ἄρ' ὑπὲρ κεφαλῆς καί μιν πρὸς μῦθον ἔειπεν,  
 εἰδομένη κούρη ναυσικλειτοῖο Δύμαντος,  
 ἥ οἱ ὀμηλική μὲν ἔην, κεχάριστο δὲ θυμῷ.  
 τῇ μιν ἔεισαμένη προσέφη γλαυκῶπις Ἀθήνη·

“Ναυσικάα, τί νύ σ' ὦδε μεθήμονα γείνατο μήτηρ; 25  
 εἶματα μὲν τοι κεῖται ἀκηδέα σιγαλόεντα,  
 σοὶ δὲ γάμος σχεδὸν ἐστίν ἵνα χρή καλὰ μὲν αὐτὴν  
 ἔνυσσθαι, τὰ δὲ τοῖσι παρασχεῖν, οἳ κέ σ' ἄγονται·  
 ἐκ γάρ τοι τούτων φάτις ἀνθρώπους ἀναβαίνει  
 ἐσθλή, χαίρουσιν δὲ πατὴρ καὶ πότνια μήτηρ. 30  
 ἀλλ' ἴομεν πλυνέουσai ἅμ' ἡοῖ φαινομένηφιν·  
 καὶ τοι ἐγὼ συνέριθος ἅμ' ἔψομαι, ὄφρα τάχιστα  
 ἐντύνειαι, ἐπεὶ οὐ τοι ἔτι δὴν παρθένος ἔσσειαι·  
 ἤδη γάρ σε μνῶνται ἀριστῆες κατὰ δῆμον  
 πάντων Φαιήκων, ὅθι τοι γένος ἐστὶ καὶ αὐτῇ. 35  
 ἀλλ' ἄγ' ἐπότηρνον πατέρα κλυτὸν ἠῶθι πρὸ  
 ἡμιόνους καὶ ἄμαξαν ἐφοπλίσαι, ἥ κεν ἄγησιν  
 ζῶστρά τε καὶ πέπλους καὶ ῥήγεα σιγαλόεντα.  
 καὶ δὲ σοὶ ὦδ' αὐτῇ πολὺν κάλλιον ἢ πόδεσσιν  
 ἔρχεσθαι· πολλὸν γὰρ ἀπὸ πλυνοῖ εἰσι πόληος.” 40

ἥ μὲν ἄρ' ὥς εἰποῦς' ἀπέβη γλαυκῶπις Ἀθήνη  
 Οὐλυμπόνδ', ὅθι φασὶ θεῶν ἔδος ἀσφαλὲς αἰεὶ  
 ἔμμεναι. οὗτ' ἀνέμοισι τινάσσεται οὔτε ποτ' ὄμβρῳ  
 δεύεται οὔτε χιῶν ἐπιπίλναται, ἀλλὰ μάλ' αἶθρη  
 πέπταται ἀνέφελος, λευκὴ δ' ἐπιδέδρομεν αἴγλη· 45  
 τῷ ἔνι τέρπονται μάκαρες θεοὶ ἥματα πάντα.  
 ἐνθ' ἀπέβη γλαυκῶπις, ἐπεὶ διεπέφραδε κούρη.



αὐτίκα δ' Ἡὼς ἦλθεν εὐθρονος, ἥ μιν ἔγειρεν  
 Ναυσικάαν εὐπεπλον· ἄφαρ δ' ἀπεθαύμασ' ὄνειρον,  
 βῆ δ' ἰέναι διὰ δώμαθ', ἵν' ἀγγείλῃε τοκεῦσιν, 50  
 πατρὶ φίλῳ καὶ μητρὶ· κινήσατο δ' ἔνδον ἐόντας.  
 ἥ μὲν ἐπ' ἐσχάρη ἦστο σὺν ἀμφιπόλοισι γυναιξὶν  
 ἡλάκατα στρωφῶσ' ἀλιπόρφυρα· τῷ δὲ θύραζε  
 ἐρχομένῳ ξύμβλητο μετὰ κλειτοὺς βασιλῆας  
 ἐς βουλὴν, ἵνα μιν κάλεον Φαίηκες ἀγανοί. 55

ἥ δὲ μάλ' ἄγχι στᾶσα φίλον πατέρα προσέειπεν·  
 “πάππα φίλ', οὐκ ἂν δὴ μοι ἐφοπλίσσεις ἀπὴννῃ  
 ὑψηλὴν ἐκυκλον, ἵνα κλυτὰ εἴματ' ἄγωμαι  
 ἐς ποταμὸν πλυνέουσα, τὰ μοι ῥερυπωμένα κείται;  
 καὶ δὲ σοὶ αὐτῷ ἔοικε μετὰ πρώτοισιν ἐόντα 60  
 βουλὰς βουλεύειν καθαρὰ χροὶ εἴματ' ἔχοντα.  
 πέντε δέ τοι φίλοι νῆες ἐνὶ μεγάροις γεγάασιν,  
 οἱ δὲ ὀπυῖοντες, τρεῖς δ' ἡίθεοι θαλέθοντες·  
 οἱ δ' αἰεὶ ἐθέλουσι νεόπλυτα εἴματ' ἔχοντες  
 ἐς χορὸν ἔρχεσθαι· τὰ δ' ἐμῇ φρενὶ πάντα μέμηλεν.” 65

ὣς ἔφατ'· αἶδετο γὰρ θαλερὸν γάμον ἐξονομῆναι  
 πατρὶ φίλῳ. ὁ δὲ πάντα νόει καὶ ἀμείβετο μύθῳ·  
 “οὔτε τοι ἡμιόνων φθονέω, τέκος, οὔτε τευ ἄλλου.  
 ἔρχεν, ἀτάρ τοι δμῶες ἐφοπλίσσουσιν ἀπὴννῃ  
 ὑψηλὴν ἐκυκλον, ὑπερτερὴν ἀραρυῖαν.” 70

ὣς εἰπὼν δμῶεσσιν ἐκέκλετο, τοὶ δὲ πίθοντο.  
 οἱ μὲν ἄρ' ἐκτὸς ἄμαξαν εὐτροχον ἡμιονεῖν  
 ὤπλεον, ἡμιόνους θ' ὑπαγον ζευξάν θ' ὑπ' ἀπὴννῃ·  
 κούρη δ' ἐκ θαλάμοιο φέρειν ἐσθῆτα φαεινὴν.  
 καὶ τὴν μὲν κατέθηκεν ἐνξέστῳ ἐπ' ἀπὴννῃ, 75

μήτηρ δ' ἐν κίστῃ ἐτίθει μενοεικέ' ἐδώδην  
 παντοίην, ἐν δ' ὄψα τίθει, ἐν δ' οἶνον ἔχευεν  
 ἄσκῳ ἐν αἰγείῳ· κούρη δ' ἐπεβήσεται ἀπήνης.  
 δῶκεν δὲ χρυσέῃ ἐν ληκύθῳ ὑγρὸν ἔλαιον,  
 εἰὼς χυτλώσαιο σὺν ἀμφιπόλοισι γυναιξίν.  
 ἦ δ' ἔλαβεν μάστιγα καὶ ἡνία σιγαλόεντα,  
 μάστιξεν δ' ἐλάαν· καναχὴ δ' ἦν ἡμιόνοιν.  
 αἰ δ' ἄμοτον τανύοντο, φέρον δ' ἐσθῆτα καὶ αὐτήν,  
 οὐκ οἶην, ἅμα τῇ γε καὶ ἀμφίπολοι κίον ἄλλαι.

αἰ δ' ὅτε δὴ ποταμοῖο ῥόον περικαλλέ' ἵκοντο,  
 ἔνθ' ἦ τοι πλυνοὶ ᾗσαν ἐπηετανοί, πολὺ δ' ὕδωρ  
 καλὸν ὑπεκπύρεον μάλα περ ῥυπόωντα καθῆραι,  
 ἔνθ' αἳ γ' ἡμιόνους μὲν ὑπεκπροέλυσαν ἀπήνης.  
 καὶ τὰς μὲν σεῦαν ποταμὸν πάρα δινήεντα  
 τρώγειν ἄγρωστιν μελιθεά· ταὶ δ' ἀπ' ἀπήνης  
 εἴματα χερσὶν ἔλοντο καὶ ἐσφόρεον μέλαν ὕδωρ,  
 στεῖβον δ' ἐν βόθροισι θοῶς ἔριδα προφέρουσαι.  
 αὐτὰρ ἐπεὶ πλυνάν τε κάθηράν τε ῥύπα πάντα,  
 ἐξείης πέτασαν παρὰ θιν' ἁλός, ἥχι μάλιστα  
 λάιγγας ποτὶ χέρσον ἀποπλύνεσκε θάλασσα.  
 αἰ δὲ λοεσσάμεναι καὶ χρισάμεναι λίπ' ἐλαίῳ  
 δεῖπνον ἔπειθ' εἶλοντο παρ' ὄχθησιν ποταμοῖο,  
 εἴματα δ' ἡελίοιο μένον τερσήμεναι αὐγῇ.  
 αὐτὰρ ἐπεὶ σίτου τάρφθεν δμωαὶ τε καὶ αὐτή,  
 σφαίρῃ ταὶ δ' ἄρ' ἔπαιζον ἀπὸ κρήδεμνα βαλοῦσαι·  
 τῇσι δὲ Ναυσικαὰ λευκώλενος ἥρχετο μολπῆς.  
 οἷη δ' Ἄρτεμις εἴσι κατ' οὐρεα ἰοχέαιρα,  
 ἣ κατὰ Τηϋέγον περιμήκετον ἢ Ἐρύμανθον,

τερπομένη κάπροισι καὶ ὠκείῃς ἐλάφοισιν·  
τῇ δέ θ' ἅμα νύμφαι, κοῦραι Διὸς αἰγιόχοιο, 105  
ἀγρονόμοι παίζουσι, γέγηθε δέ τε φρένα Λητώ·  
πασάων δ' ὑπὲρ ἧ γε κάρη ἔχει ἡδὲ μέτωπα,  
ῥεῖά τ' ἀριγνώτη πέλεται, καλαὶ δέ τε πᾶσαι·  
ὥς ἡ γ' ἀμφιπόλοισι μετέπρεπε παρθένος ἀδμῆς.

ἀλλ' ὅτε δὴ ἄρ' ἔμελλε πάλιν οἰκόνδε νέεσθαι 110  
ζεῦξας ἡμιόνους πτύξασά τε εἴματα καλά,  
ἐνθ' αὖτ' ἄλλ' ἐνόησε θεά, γλαυκῶπις Ἀθήνη,  
ὥς Ὀδυσσεὺς ἔγροίτο ἴδοι τ' ἐνώπιδα κούρην,  
ἧ οἱ Φαιήκων ἀνδρῶν πόλιν ἡγήσαιο.

σφαῖραν ἔπειτ' ἔρριψε μετ' ἀμφίπολον βασιλεία· 115  
ἀμφιπόλου μὲν ἅμαρτε, βαθείῃ δ' ἔμβαλε δίνη·  
αἱ δ' ἐπὶ μακρὸν ἄυσαν· ὁ δ' ἔγρετο δῖος Ὀδυσσεύς,  
ἐξόμενος δ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν·

“ὦ μοι ἐγὼ, τέων αὖτε βροτῶν ἐς γαῖαν ἰκάνω;  
ἧ ῥ' οἷ γ' ὑβρισταί τε καὶ ἄγριοι οὐδὲ δίκαιοι, 120  
ἦε φιλόξεينوι καὶ σφιν νόος ἐστὶ θεουδής;  
ὥς τέ με κουράων ἀμφήλυθε θήλυς αὐτή·

[νυμφάων, αἱ ἔχουσ' ὀρέων αἰπεινὰ κάρηνα  
καὶ πηγὰς ποταμῶν καὶ πίσσα ποιήεντα.]  
ἧ νύ που ἀνθρώπων εἰμὶ σχεδὸν αὐδηέντων. 125  
ἀλλ' ἄγ', ἐγὼν αὐτὸς πειρήσομαι ἡδὲ ἴδωμαι.”

ὥς εἰπὼν θάμνων ὑπεδύσετο δῖος Ὀδυσσεύς,  
ἐκ πυκινῆς δ' ὕλης πτόρθον κλάσε χειρὶ παχείῃ  
φύλλων, ὥς ῥύσαιτο περὶ χροῖ μήδεα φωτός.  
βῆ δ' ἵμεν ὥς τε λέων ὀρεσίτροφος ἀλκὶ πεποιθώς, 130  
ὅς τ' εἶσ' ἰόμενος καὶ ἀήμενος, ἐν δέ οἱ ὅσσε



δαίεται· αὐτὰρ ὁ βουσι μετέρχεται ἢ ὀλέσσειν  
 ἢ μετ' ἀγροτέρας ἐλάφους· κέλεται δέ ἐ γαστήρ  
 μήλων πειρήσοντα καὶ ἐς πυκινὸν δόμον ἐλθεῖν·  
 ὥς Ὀδυσσεὺς κούρησιν ἐνπλοκάμοισιν ἔμελλεν 135  
 μίξεσθαι γυμνὸς περ ἐών· χρεῖώ γὰρ ἵκανεν.  
 σμερδαλέος δ' αὐτῇσι φάνη κεκακωμένος ἄλμη,  
 τρέσσαν δ' ἄλλυδις ἄλλη ἐπ' ἠϊόνας προυχούσας.  
 οἷη δ' Ἀλκινόου θυγάτηρ μένε· τῇ γὰρ Ἀθήνη  
 θάρσος ἐνὶ φρεσὶ θῆκε καὶ ἐκ δέος εἴλετο γυίων. 140  
 στῇ δ' ἄντα σχομένη· ὁ δὲ μερμήριξεν Ὀδυσσεύς,  
 ἢ γούνων λίσσοιτο λαβὼν ἐνώπιδα κούρην,  
 ἢ αὐτὼς ἐπέεσσιν ἀποσταδὰ μελιχίοισιν  
 λίσσοιτ', εἰ δείξειε πόλιν καὶ εἶματα δοίη.  
 ὥς ἄρα οἱ φρονέοντι δοάσσατο κέρδιον εἶναι, 145  
 λίσσεσθαι ἐπέεσσιν ἀποσταδὰ μελιχίοισιν,  
 μή οἱ γούνα λαβόντι χολώσαιτο φρένα κούρη.  
 αὐτίκα μελίχιον καὶ κερδαλέον φάτο μῦθον.  
 “γουνούμαί σε, ἄνασσα· θεὸς νύ τις, ἢ βροτός ἐσσι;  
 εἰ μὲν τις θεὸς ἐσσι, τοὶ οὐρανὸν εὐρὺν ἔχουσιν, 150  
 Ἄρτέμιδί σε ἐγὼ γε, Διὸς κούρη μέγαλοιο,  
 εἰδός τε μέγεθός τε φνὴν τ' ἄγχιστα εἰσκω·  
 εἰ δέ τίς ἐσσι βροτῶν, οἷ ἐπὶ χθονὶ ναιετάουσιν,  
 τρὶς μάκαρες μὲν σοὶ γε πατὴρ καὶ πότνια μήτηρ,  
 τρὶς μάκαρες δὲ κασίγνητοι· μάλα πού σφισι θυμὸς 155  
 αἰὲν ἐνφροσύνῃσιν λαίνεται εἵνεκα σείο,  
 λευσσόντων τοιόνδε θάλος χορὸν εἰσοιχνεῦσαν.  
 κείνος δ' αὖ περὶ κῆρι μακάρτατος ἔξοχον ἄλλων,  
 ὅς κέ σ' ἐέδνοισι βρίσας οἰκόνδ' ἀγάγηται.

οὐ γάρ πω τοιόνδε ἴδον βροτὸν ὀφθαλμοῖσιν, 160  
 οὔτ' ἄνδρ' οὔτε γυναῖκα· σέβας μ' ἔχει εἰσορόωντα.  
 Δήλω δὴ ποτε τοῖον Ἀπόλλωνος παρὰ βωμῷ  
 φοῖνικος νέον ἔρνος ἀνερχόμενον ἐνόησα·  
 ἦλθον γὰρ καὶ κεῖσε, πολὺς δέ μοι ἔσπετο λαός,  
 τὴν ὁδὸν ἧ δὴ μέλλεν ἐμοὶ κακὰ κήδε' ἔσσεσθαι. 165  
 ὥς δ' αὐτως καὶ κείνο ἰδὼν ἐτεθήπεα θυμῷ  
 δῆν, ἐπεὶ οὐ πω τοῖον ἀνήλυθεν ἐκ δόρυ γαίης,  
 ὥς σέ, γύναι, ἄγαμαί τε τέθηπά τε, δαίδια δ' αἰνῶς  
 γούνων ἄψασθαι· χαλεπὸν δέ με πένθος ἰκάνει.  
 χθιζὸς ἐεικοστῷ φύγον ἡματι οἴνοπα πόντον· 170  
 τόφρα δέ μ' αἰεὶ κῦμα φόρει κραιπναί τε θύελλαι  
 νήσου ἀπ' Ὀλυγίης. νῦν δ' ἐνθάδε κάμβαλε δαίμων,  
 ὄφρ' ἔτι πού καὶ τῇδε πάθω κακόν· οὐ γὰρ ὁῖω  
 παύσεσθ', ἀλλ' ἔτι πολλὰ θεοὶ τελέουσι πάροιθεν.  
 ἀλλά, ἄνασσ', ἐλέαιρε· σέ γὰρ κακὰ πολλὰ μογήσας 175  
 ἐς πρώτην ἰκόμην, τῶν δ' ἄλλων οὐ τινα οἶδα  
 ἀνθρώπων οἳ τήνδε πόλιν καὶ γαίαν ἔχουσιν.  
 ἄστνυ δέ μοι δεῖξον, δὸς δὲ ῥάκος ἀμφιβαλέσθαι,  
 εἴ τί πού ἐῖλυμα σπείρων ἔχες ἐνθάδ' ἰούσα.  
 σοὶ δὲ θεοὶ τόσα δοῖεν ὅσα φρεσὶ σῇσι μενοινᾶς, 180  
 ἄνδρα τε καὶ οἶκον, καὶ ὁμοφροσύνην ὁπάσειαν  
 ἐσθλήν· οὐ μὲν γὰρ τοῦ γε κρεῖσσον καὶ ἄρειον,  
 ἢ ὅθ' ὁμοφρονέοντε νοήμασιν οἶκον ἔχητον  
 ἀνὴρ ἠδὲ γυνή· πόλλ' ἄλγεα δυσμενέεσσιν,  
 χάρματα δ' εὐμενέτησι, μάλιστα δέ τ' ἔκλυον αὐτοί." 185  
 τὸν δ' αὖ Ναυσικὰ λευκώλενος ἀντίον ἦ᾽δα·  
 "ξείν', ἐπεὶ οὔτε κακῷ οὔτ' ἄφρονι φωτὶ ἔοικας·

Ζεὺς δ' αὐτὸς νέμει ὄλβον Ὀλύμπιος ἀνθρώποισιν,  
 ἐσθλοῖς ἡδὲ κακοῖσιν, ὅπως ἐθέλησιν, ἐκάστω·  
 καὶ που σοὶ τὰδ' ἔδωκε, σέ δὲ χρὴ τετλάμεν ἔμπης· 190  
 νῦν δ', ἐπεὶ ἡμετέρην τε πόλιν καὶ γαίαν ἰκάνεις,  
 οὔτ' οὖν ἐσθλήτος δευήσεται οὔτε τευ ἄλλου  
 ὦν ἐπέοιχ' ἰκέτην ταλαπείριον ἀντιάσαντα.  
 ἄστνυ δέ τοι δείξω, ἐρέω δέ τοι οὖνομα λαῶν.  
 Φαίηκες μὲν τήνδε πόλιν καὶ γαίαν ἔχουσιν, 195  
 εἰμὶ δ' ἐγὼ θυγάτηρ μεγαλήτορος Ἀλκινόοιο,  
 τοῦ δ' ἐκ Φαιήκων ἔχεται κάρτος τε βίη τε."

ἦ ῥα καὶ ἀμφιπόλοισιν ἐνπλοκάμοισι κέλευσεν·  
 "στῆτέ μοι, ἀμφίπολοι· πόσε φεύγετε φῶτα ἰδοῦσαι;  
 ἦ μή ποῦ τινα δυσμενέων φάσθ' ἔμμεναι ἀνδρῶν; 200  
 οὐκ ἔσθ' οὗτος ἀνὴρ διερὸς βροτός, οὐδὲ γένηται,  
 ὅς κεν Φαιήκων ἀνδρῶν ἐς γαίαν ἵκηται  
 δεισιπότητα φέρων· μάλα γὰρ φίλοι ἀθανάτοισιν.  
 οἰκέομεν δ' ἀπάνευθε πολυκλύστῳ ἐνὶ πόντῳ,  
 ἔσχατοι, οὐδέ τις ἄμμι βροτῶν ἐπιμίσγεται ἄλλος. 205  
 ἀλλ' ὅδε τις δύστηνος ἀλώμενος ἐνθάδ' ἰκάνει,  
 τὸν νῦν χρὴ κομέειν· πρὸς γὰρ Διὸς εἰσιν ἅπαντες  
 ξεῖνοί τε πτωχοί τε, δόσις δ' ὀλίγη τε φίλη τε.  
 ἀλλὰ δότ', ἀμφίπολοι, ξείνῳ βρῶσίν τε πόσιν τε,  
 λούσατέ τ' ἐν ποταμῷ, ὅθ' ἐπὶ σκέπας ἔστ' ἀνέμοιο." 210

ὡς ἔφαθ', αἱ δ' ἔσταν τε καὶ ἀλλήλησι κέλευσαν,  
 καδ' δ' ἄρ' Ὀδυσσῆ' εἶσαν ἐπὶ σκέπας, ὡς ἐκέλευσεν  
 Ναυσικάα, θυγάτηρ μεγαλήτορος Ἀλκινόοιο·  
 παρ' δ' ἄρα οἱ φᾶρός τε χιτῶνά τε εἵματ' ἔθηκαν,  
 δῶκαν δὲ χρυσῆν ἐν ληκύθῳ ὑγρὸν ἔλαιον, 215



ἦνωγον δ' ἄρα μιν λούσθαι ποταμοῖο ῥοῇσιν.  
 δὴ ῥα τότε ἄμφιπόλοισι μετηύδα διὸς Ὀδυσσεύς·  
 “ἄμφιπολοι, στήθ' οὕτω ἀπόπροθεν, ὅφρ' ἐγὼ αὐτὸς  
 ἄλμην ὥμοιιν ἀπολούσομαι, ἀμφὶ δ' ἐλαίῳ  
 χρίσομαι· ἥ γὰρ δηρὸν ἀπὸ χροός ἐστιν ἀλοιφή. 220  
 αὐτην δ' οὐκ ἂν ἐγὼ γε λοέσσομαι· αἰδέομαι γὰρ  
 γυμνοῦσθαι κούρησιν ἐνπλοκάμοισι μετελθών.”

ὥς ἔφαθ', αἱ δ' ἀπάνευθεν ἴσαν, εἶπον δ' ἄρα κούρη.  
 αὐτὰρ ὁ ἐκ ποταμοῦ χροά νίξετο διὸς Ὀδυσσεὺς  
 ἄλμην, ἥ οἱ νῶτα καὶ εὐρέας ἄμπεχεν ὥμους, 225  
 ἐκ κεφαλῆς δ' ἔσμηχεν ἄλὸς χυόον ἀτρυγέτοιο.  
 αὐτὰρ ἐπεὶ δὴ πάντα λοέσσατο καὶ λίπ' ἄλειψεν,  
 ἀμφὶ δὲ εἵματα ἔσσαθ', ἃ οἱ πόρε παρθένος ἀδμῆς,  
 τὸν μὲν Ἀθηναίη θῆκεν Διὸς ἐκγεγαυῖα  
 μείζονά τ' εἰσιδέειν καὶ πάσσονα, καδ δὲ κάρητος 230  
 οὔλας ἦκε κόμας, ὑακινθίνῳ ἄνθει ὁμοίας.  
 ὥς δ' ὅτε τις χρυσὸν περιχεύεται ἀργύρῳ ἀνὴρ  
 ἴδρις, ὃν Ἥφαιστος δέδαεν καὶ Παλλὰς Ἀθήνη  
 τέχνην παντοίην, χαρίεντα δὲ ἔργα τελείει,  
 ὥς ἄρα τῷ κατέχευε χάριν κεφαλῇ τε καὶ ὥμοις. 235  
 ἔξερ' ἔπειτ' ἀπάνευθε κιὼν ἐπὶ θῖνα θαλάσσης,  
 κάλλει καὶ χάρισι στίλβων· θηεῖτο δὲ κούρη.  
 δὴ ῥα τότε ἄμφιπόλοισιν ἐνπλοκάμοισι μετηύδα·  
 “κλῦτέ μεν, ἀμφίπολοι λευκώλενοι, ὅφρα τι εἴπω.  
 οὐ πάντων ἀέκητι θεῶν, οἳ Ὀλυμπον ἔχουσιν, 240  
 Φαιήκεσσ' ὅδ' ἀνὴρ ἐπιμίσγεται ἀντιθέοισιν·  
 πρόσθεν μὲν γὰρ δὴ μοι ἀεικέλιος δέατ' εἶναι,  
 νῦν δὲ θεοῖσιν ἔοικε, τοὶ οὐρανὸν εὐρὺν ἔχουσιν.

αἶ γὰρ ἐμοὶ τοιόσδε πόσις κεκλημένος εἶη  
 ἐνθάδε ναιετάων, καὶ οἱ ἄδοι αὐτόθι μίμνουν. 245  
 ἀλλὰ δότ', ἀμφίπολοι, ξείνῳ βρώσιν τε πόσιν τε."

ὥς ἔφαθ', αἶ δ' ἄρα τῆς μάλα μὲν κλύουν ἠδὲ πίθοντο,  
 παρ δ' ἄρ' Ὀδυσσῇ ἔθεσαν βρώσιν τε πόσιν τε.  
 ἦ τοι ὁ πῖνε καὶ ἦσθε πολύτλας δῖος Ὀδυσσεὺς  
 ἀρπαλέως· δηρὸν γὰρ ἐδητύος ἦεν ἄπαστος. 250  
 αὐτὰρ Ναυσικαία λευκώλενος ἄλλ' ἐνόησεν·  
 εἴματ' ἄρα πτύξασα τίθει καλῆς ἐπ' ἀπήνης,  
 ζεῦξεν δ' ἡμιόνους κρατερώνυχας, ἂν δ' ἔβη αὐτή,  
 ὠτρυνεν δ' Ὀδυσῆα, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·  
 "ὄρσεο δὴ νῦν, ξεῖνε, πόλινδ' ἵμεν, ὄφρα σε πέμψω 255  
 πατρὸς ἐμοῦ πρὸς δῶμα δαΐφρονος, ἔνθα σέ φημι  
 πάντων Φαιήκων εἰδησέμεν ὅσσοι ἄριστοι.  
 ἀλλὰ μάλ' ὧδ' ἔρδειν, δοκέεις δέ μοι οὐκ ἀπινύσσειν.  
 ὄφρ' ἂν μὲν κ' ἀγροὺς ἴομεν καὶ ἔργ' ἀνθρώπων,  
 τόφρα σὺν ἀμφιπόλοισι μεθ' ἡμιόνους καὶ ἄμαξαν 260  
 καρπαλίμως ἔρχεσθαι· ἐγὼ δ' ὁδὸν ἡγεμονεύσω.  
 αὐτὰρ ἐπὴν πόλιος ἐπιβείομεν, ἦν πέρι πύργος  
 ὑψηλός, καλὸς δὲ λιμὴν ἐκάτερθε πόληος,  
 λεπτή δ' εἰσίσιμη· νῆες δ' ὁδὸν ἀμφιέλισσαι  
 εἰρύαται· πᾶσιν γὰρ ἐπίστιόν ἐστιν ἐκάστω. 265  
 ἔνθα δέ τέ σφ' ἀγορὴ καλὸν ποσιδῆιον ἀμφίς,  
 ῥυτοῖσιν λάεσσι κατωρυχέεσσ' ἀραρυῖα.  
 ἔνθα δὲ νηῶν ὄπλα μελαινάων ἀλέγουσιν,  
 πείσματα καὶ σπεῖρα, καὶ ἀποξύνουσιν ἑρετμά.  
 οὐ γὰρ Φαιήκεσσι μέλει βιὸς οὐδὲ φαρέτρη, 270  
 ἀλλ' ἴστοι καὶ ἑρετὰ νεῶν καὶ νῆες εἶσαι,

ἦσιν ἀγαλλόμενοι πολλὴν περὶ ὥσι θάλασσαν.  
 τῶν ἀλεείνω φῆμιν ἀδευκέα, μή τις ὀπίσσω  
 μωμεύῃ· μάλα δ' εἰσὶν ὑπερφίαλοι κατὰ δῆμον·  
 καὶ νῦν τις ὧδ' εἴπησι κακώτερος ἀντιβολήσας· 275  
 'τίς δ' ὅδε Νανσικάα ἔπεται καλὸς τε μέγας τε  
 ξεῖνος; ποῦ δέ μιν εὔρε; πόσις νῦν οἱ ἔσσεται αὐτῇ.  
 ἦ τινά που πλαγχθέντα κομίσσατο ἥς ἀπὸ νηὸς  
 ἀνδρῶν τηλεδαπῶν, ἐπεὶ οὐ τινες ἐγγύθεν εἰσὶν·  
 ἦ τίς οἱ εὐξαμένη πολυάρητος θεὸς ἦλθεν 280  
 οὐρανόθεν καταβάς, ἔξει δέ μιν ἡματα πάντα.  
 βέλτερον, εἰ καὶ αὐτὴ περ ἐποιοχόμενη πόσιν εὔρεν  
 ἄλλοθεν· ἦ γὰρ τούσδε γ' ἀτιμάζει κατὰ δῆμον  
 Φαίηκας, τοί μιν μνῶνται πολέες τε καὶ ἐσθλοί·  
 ὧς ἐρέουσιν, ἐμοὶ δέ κ' ὀνειδέα ταῦτα γένοιτο. 285  
 καὶ δ' ἄλλη νεμεσῶ, ἦ τις τοιαῦτά γε ῥέξοι,  
 ἦ τ' ἀέκητι φίλων, πατρὸς καὶ μητρὸς ἐόντων,  
 ἀνδράσι μίσσηται πρὶν γ' ἀμφάδιοι γάμον ἐλθεῖν.  
 ξεῖνε, σὺ δ' ὦκ' ἐμέθεν ξυνίει ἔπος, ὄφρα τάχιστα  
 πομπῆς καὶ νόστοιο τύχης παρὰ πατρὸς ἐμοῖο. 290  
 δῆϊς ἀγλαὸν ἄλσος Ἀθήνης ἄγχι κελεύθου  
 αἰγείρων· ἐν δὲ κρήνῃ νάει, ἀμφὶ δὲ λειμών·  
 ἔνθα δὲ πατρὸς ἐμοῦ τέμενος τεθαλυῖά τ' ἀλωή,  
 τόσσον ἀπὸ πτόλιος ὅσσον τε γέγωνε βοήσας.  
 ἔνθα καθεζόμενος μεῖναι χρόνον, εἰς ὃ κεν ἡμεῖς 295  
 ἄστυδε ἔλθωμεν καὶ ἰκώμεθα δώματα πατρός.  
 αὐτὰρ ἐπὴν ἡμέας ἔλπη ποτὶ δώματ' ἀφίχθαι,  
 καὶ τότε Φαιήκων ἵμεν ἐς πόλιν ἠδ' ἐρέεσθαι  
 δώματα πατρὸς ἐμοῦ μεγαλήτορος Ἀλκινόοιο.



ρεία δ' ἀρίγνωτ' ἐστί, καὶ ἂν πάις ἡγήσαιο 300  
 νήπιος· οὐ μὲν γάρ τι εἰκότα τοῖσι τέτυκται  
 δώματα Φαιήκων, οἷος δόμος Ἀλκινόοιο  
 ἥρωος. ἀλλ' ὅπότ' ἂν σε δόμοι κεκύθωσι καὶ αὐλή,  
 ὦκα μάλα μεγάροιο διελθέμεν, ὅφρ' ἂν ἵκηαι  
 μητέρ' ἐμήν· ἢ δ' ἦσται ἐπ' ἐσχάρῃ ἐν πυρὸς αὐγῇ, 305  
 ἡλάκατα στρωφῶσ' ἀλιπόρφυρα, θαῦμα ιδέσθαι,  
 κίονι κεκλιμένη· δμῳαὶ δέ οἱ εἴατ' ὀπισθεν.  
 ἔνθα δὲ πατρὸς ἐμοῖο θρόνος ποτικέκλιται αὐτῇ,  
 τῷ ὅ γε οἶνοποτάζει ἐφήμενος ἀθάνατος ὧς.  
 τὸν παραμειψάμενος μητρὸς περὶ γούνασι χεῖρας 310  
 βάλλειν ἡμετέρης, ἵνα νόστιμον ἡμαρ ἴδῃαι  
 χαίρων καρπαλίμως, εἰ καὶ μάλα τηλόθεν ἐσσί.  
 [εἴ κέν τοι κέλῃ γε φίλα φρονέησ' ἐνὶ θυμῷ,  
 ἐλπωρὴ τοι ἔπειτα φίλους τ' ἰδέειν καὶ ἰκέσθαι  
 οἶκον ἐνκτίμενον καὶ σῆν ἐς πατρίδα γαῖαν.] 315  
 ὧς ἄρα φωνήσας ἵμασεν μάστιγι φαεινῇ  
 ἡμιόνοους· αἱ δ' ὦκα λίπον ποταμοῖο ῥέεθρα.  
 αἱ δ' ἐν μὲν τρώχων, ἐν δὲ πλίσσοντο πόδεσσιν·  
 ἢ δὲ μάλ' ἡνιόχευεν, ὅπως ἄμ' ἐποίατο πεζοὶ  
 ἀμφίπολοί τ' Ὀδυσεύς τε, νόφ δ' ἐπέβαλλεν ἱμά-  
 σθλην. 320  
 δύσετό τ' ἡέλιος καὶ τοὶ κλυτὸν ἄλσος ἵκοντο  
 ἱρὸν Ἀθηναίης, ἔν' ἄρ' ἔξετο δῖος Ὀδυσσεύς.  
 αὐτίκ' ἔπειτ' ἡρᾶτο Διὸς κούρη μέγαλοιο·  
 “κλυθί μεν, αἰγιόχοιο Διὸς τέκος, ἀτρυτῶν·  
 νῦν δὴ πέρ μεν ἄκουσον, ἐπεὶ πάρος οὐ ποτ' ἄκου-  
 σας 325

ῥαιομένου, ὅτε μ' ἔρραιε κλυτὸς ἐννοσίγαιος.

δός μ' ἐς Φαίηκας φίλον ἐλθεῖν ἢ δ' ἐλεεινόν.”

ὣς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Παλλὰς Ἀθήνη.

αὐτῷ δ' οὐ πω φαίνεται ἐναντίη· αἶδετο γάρ ῥα

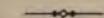
πατροκασίγνητον, ὃ δ' ἐπιζαφελῶς μενέαινε 330

ἀντιθέφ' Ὀδυσῇ πάρος ἦν γαῖαν ἰκέσθαι.





## NOTES.



### BOOK VI.

ΟΔΥΣΣΕΙΑΣ Ζ, "the Z of the Odyssey," more fully expressed by Τὸ τῆς Ὀδυσσεΐας Ζ Γράμμα or Ἡ τῆς Ὀδυσσεΐας Ζ Ψαῶδία. The term γράμμα is used with reference to the numbering of the books of the Iliad and the Odyssey by the letters of the alphabet; the term *ψαῶδία* refers to the amount of the poems recited by a rhapsodist.

Aristarchus (B.C. 222-150), the greatest ancient editor of Homer, first divided the poems each into twenty-four books. Before his time special parts of the poems were referred to by the contents of such parts, and the titles of these parts were called ἐπιγραφαί; e.g. the ἐπιγραφή of the VI Odyssey, is Ὀδυσσεὺς ἄφιξις εἰς Φαίακας.

Besides this prosaic ἐπιγραφή, the books also had metrical titles, that of this book being

Ζῆτα δὲ Ναυσικάα κομίσ' ἐν Σχερίῃ Ὀδυσῆα.



#### 1-47. ATHENA APPEARS IN A DREAM TO NAUSIKAA.

1. ὧς, *thus*, dem. adv., is to be carefully distinguished from ὧς, *as*, relat. adv. — ὅ is dem. pron. *he*. The article very rarely appears as such in Homer, but is generally a dem. pronoun, the following noun being appositive; § 937; H. § 653. — ἐνθα, *there*;

i.e. under the olive-shrubs as described at the end of Book V (474-493). — *καθεύδει*: impf. = *dormiebat*, denotes the continuance of the action; for the form, see § 544. — *πολύτλᾱς*: a standing epithet used only of Odysseus.

2. ὕπνῳ . . . ἄρημένος: ἄρημένος = *worn out*, a word of doubtful origin, probably from ἀράω, which applies well to καμάτῳ, and whence we can readily supply, by zeugma, *overcome*, for ὕπνῳ. Cf. Od. 14. 318, αἰθρῶ καὶ καμάτῳ δεδμημένον, and Hor. Od. iii. 4. 11, *Ludo fatigatumque somno*. — αὐτάρ: only epic, is always prepositive, and here corresponds emphatically to μέν; cf. Il. 1. 51 and 127.

3. βῆ = ἔβη: the augment is often omitted in Homer. — ῥ' = ῥα, is enclitic, and epic for ἀρα, and is always postpositive. — ἔς, Ionic and old Attic for εἰς. — Φαιήκων is attributive apposition to ἀνδρῶν; cf. ὧ ἄνδρες δικάσταί, ὧ ἄνδρες στρατηγοί. — τέ . . . τέ (= *que . . . que*), is less emphatic than καὶ . . . καὶ.

4. πρὶν ποτε = *antea quidem, in by-gone days*. — μέν, continued in l. 7, which, however, is loosely added instead of being joined by an adversative conjunction; this is called Adversative Asyndeton. — εὐρυχόρῳ: the second element may be either from χορός, referring to the wide dancing-places of the cities, or from χώρος, meaning simply with wide plains; it is usually applied to cities with wide dancing-places, where the dances of the gods were performed. — Ὑπέρεια, *Highland*, is regarded by some as meaning placed high in the North, by others as containing mountains; most likely the latter, as the Cyclops were believed to dwell in the mountain caves of Sicily, so that the Phaiakians probably dwelt in the valleys. Ὑπέρεια, like Σχερία, etc., is probably a pure creation of the poet's mind.

5. ἀγχοῦ = *prope*.

6. σφέας = σφᾶς, and scanned with synizesis. — σιnéσκοντο: iterative imperf., from σίνομαι, *who kept plundering*; § 778; H. § 493. Compare this imperf. denoting the repetition of the past action with καθεύδει, l. 1, denoting the past action as uninterrupted. — βιηφι δέ, for (lit. and) *they were mightier in strength*; gives the cause of σιnéσκοντο. This use of coördination (parataxis) instead

of subordination (hypotaxis) belongs to an earlier and simpler stage of language than that seen in the more complicated Latin and English. — βιήφι: dat. of Respect; the ending -φι represents a gen. or dat., either sing. or plur. — φέρτεροι: a long final syllable is often shortened before a following vowel; more rarely is a long vowel or diphthong shortened before a vowel in the same word.

7. ἀναστήσας, lit. *having made them stand up*. — ἄγε = ἦγε; see note on βῆ, l. 3. The continued action denoted by ἄγε is brought to a conclusion by the aor. εἰσεν. A.-H. — Ναυσί-θοος, 'quick with ships,' a name probably chosen with reference to the method of removal, as Scheria is regarded as an island.

8. This verse is spondaic; that is, it has a spondee in the fifth foot. — εἰσεν, *he established them*, aor. of ἵζω. — Σχερίη: poetic dat. of place, which, while often used in Homer, especially with proper names, is not very common. Some editors read δ' ἐν. According to 204, Scheria was an island, which was later identified with Corcyra; see Thuc. i. 25 and iii. 70. Some regard it as probably derived from σχερός, and meaning "continuous coast-line." — ἰκάς = *procul*. — ἀλφειστάων: ἔων always becomes one syllable by synezesis, ἄων never. — ἀλφεισταί, *hard-working* (ἀλφάνω, 'to acquire'), the industrious, busy men, in contrast with θεοὶ ρεῖα ζῶντες (*deos securum agere aevum*, Hor. S. i. 5. 101), who know nothing of the toil and trouble of life. A.-H.

9. This verse is dactylic; i.e. it has a dactyl in every foot save the last. — ἀμφί is adverbial. — τεῖχος: in building a city, the first thing to be done is to mark out the wall. Cf. Verg. Aen. vii. 157, *Ipsæ humili designat moenia fossa*. — ἔλασσε: aor. of ἐλάω = ἐλαύνω. "In the figure employed the wall is regarded as a creature to be driven." M. — πόλει, *for the city*; § 1165; H. § 767. — ἔσειματο: aor. of δέμω. The Homeric student never has to make any elisions, for it is all done for him. There is no hiatus here, for οἶκος originally began with the digamma, and this was ἐδεῖματο φοίκους. There are many traces of the digamma in Homer.

10. νηοὺς ποίησε. This phrase has caused many to think that every city of Homer had its temple, but in reality only a few are mentioned. The Greeks usually worshipped in groves and at



altars. *νηός*, from *νηός*, Attic *νᾱός*, later *νεός*, by *metathesis quantitatis*. — *ἑδάσσατο*: aor. of *δατέομαι*. In Homer's time such forms were spelt either with double *σ* or with a single *σ*, and the poet was at liberty to choose the form suited to his needs. — *καί*: the repetition of the connective gives fullness, and is called *polysyndeton*, the opposite of *asyndeton*; cf. l. 4.

11. "But he had already met his doom." — *ἤδη* refers to a time prior to our story. — *Ἄιδόσδε*: sc. *δόμονδε*. For this use of *δέ* appended to the gen., cf. the Lat. *ad Vestae*, and Od. l. 83, *δνδε δόμονδε*. *Ἄιδης* in Homer is always the name of a person. The entrance to the house of Hades was across the Ocean-stream, at the limits of the earth, where the Cimmerians dwelt. Thither went Odysseus from Circe's island to consult the spirit of Teiresias of Thebes. — *βεβήκειν*: the *ν* is due to the following *Ἀλκίνοος* to avoid the hiatus.

12. *Ἀλκίνοος*, stout-hearted. All other names of the Phaiakians refer to sea-affairs; cf. *Nausithoos*, l. 7. — *τότ'*, then; i.e. when Odysseus was in Scheria. — *ἦρχε* = *regnabat*; see note on *καθεύδε*, l. 1. — *θεῶν . . . εἰδώς*, "trained in wisdom by the gods." — *ἄπο*: the accent is due to the position of *ἀπό* after its noun, which is called "Anastrophe"; § 116; H. § 109.

13. *τοῦ*, of this man; cf. *ὁ*, l. 1. — *γλαυκῶπις Ἀθήνη*: this apposition of the special name to the previously-mentioned general name is not uncommon in Homer. Cf. Il. 2. 144 f., *μακρὰ θαλάσσης πόντου Ἰκαρίοιο*, and Goldsmith, Traveller, 170, "But man and steel, the soldier and his sword." — *γλαυκῶπις*: epithet used only of Athene.

14. *Ὀδυσοσῆι*: a final short vowel is sometimes lengthened before a single liquid; H. § 93 D. — *μητιώσα*: pres. act. part. from *μητιάω*, planning; § 784, 2. a; H. § 409 D.

15. *βῆ δ' ἔμεν*, she hastened to go, a frequent expression in Homer, the *εμεν* (= *ἔμεναι*, l. 50) denoting purpose. GMT. § 772 b. — *θάλαμον*, bed-chamber, in the back part of the house, called *γυναικωνίτις*, where the women's apartments were placed, probably in the upper story; cf. Il. 2. 514, *ὑπερίων εἰσαναβᾶσα*. — *πολυδαίδαλον*, richly wrought. For a description of the palace, see Od. 7.

83-97. — *ἐν*: see note on *ἀπο*, l. 12. — *κούρη* = Attic *κόρη*, *ο* and *ε* often being lengthened to *ου* and *ει* in Homer. *η* after *ρ* also occurs in *δέρη*, *neck*.

16. *κοιμᾶτ'* = *ἐκοιμάτο*; cf. *καθεῦθε*, l. 1. — *ἄθανάτησι* (= *ἄθανάταις*) agrees with *θεαῖς*, and is dat. after *ὁμοίη*. In 151, when Odysseus first beholds Nausikaa, he likens her to Artemis, for which this line prepares the way. — *φνὴν καὶ εἶδος*, in *form and beauty*, acc. of Specification; § 1058; H. 718 b. *φνὴ* refers to the harmonious and symmetrical proportions of the figure, and may denote either slenderness, as here, or massiveness, as Il. 2. 58, *εἶδος τε μέγεθος τε φνὴν τ' ἀγχιστα ἐφικειν*, where the likeness is to Nestor. *εἶδος* means beauty of face.

17. *Ναυσικᾶα*: her first appearance is marked by the prominent place in the verse. — *μεγαλήτωρ*: Vergil's *magnanimus*.

18. *παρ'* = *παρά*, with apocope of the *α*; § 53; H. § 84 D; is here adverbial. — *ἀμφίπολοι* is always feminine, as *θεράπων* is always masculine. "Kings and queens always appear accompanied by servants, usually two." A.-H. — *χαρίτων . . . ἔχουσai*, "*dowered with beauty by the Graces*," which, however, was inferior to Nausikaa's beauty, a gift of the gods; cf. 106-109. In Homer, there is no definite number of Graces. In Il. 14. 276, one, Pasithea, is named; and in Il. 5. 338, they are represented as having worked the *πέπλος* of Aphrodite.

19. *σταθμοῖν ἐκάτερθεν*, on either side at the door-posts; they slept there for the purpose of guarding the entrance to the maiden's room. The long ultima of *σταθμοῖν* is another trace of the digamma in *φεκάτερθεν*; cf. l. 9. — *θύραι* (*δικλίδες*, double-folding, Od. 2. 345) were two leaves, turning upon pivots, one of which was in the lintel, the other in the threshold. — *ἐπέκειντο*, pluperf. pass., *were shut*; i.e. they had been shut, and still remained so. *ἐπέκειντο* literally means *lay upon the door-posts*, which, in view of the construction of the *θύραι*, could only happen when shut. *ἐπείκειμαι* is used as passive of *ἐπιτίθημι*, the opposite of *ἀνακλίνειν*, to open; Od. 11. 525. — *φαιναί*, *shining*; i.e. they were so highly polished.

20. *ἡ δ'*, but she. — *ἀνέμου ὥς πνοή*, like a breath of wind; that is, she entered the room in spite of the closed doors. She

went through the keyhole, *παρά κληίδος ἱμάντα*, Od. 5. 802. — *ἐπέσυντο*, pluperf. pass. of *ἐπισεύω*. λ, μ, ν, ρ, and σ are often found doubled in Homer, contrary to Attic usage. — *δέμνια*, couch, usually found only in the plural. The *δέμνια* were covered with *ῥήγεια*; i.e. woolen blankets, or perhaps a sort of mattress. Sometimes *κώεα*, hides, were placed under the *ῥήγεια* and other blankets (*τάπητες*) for the purpose of softening the couch; they were covered with linen sheets. As covering for the body the *κλαῖνα* was used, and sometimes woolen blankets were made for this purpose.

21. *στή . . . κεφαλῆς*, stood at her head. This is the standing expression for denoting the position of a god or dream when addressing a person lying down. Cf. Verg. Aen. iv. 702, *devolat et supra caput astitit*. — *μιν* = *αὐτήν*, is Ionic, used in all genders, but never in the plural. — *πρὸς μῦθον ἔειπεν* always has the personal acc., which is governed by the *πρὸς* in *προσέειπεν*. A.-H. The separation of *πρὸς* from its verb is called Tmesis.

23. *ὀμυλική* = *ὀμῆλιξ*, a companion; Lat. *aequalis*. *ὀμυλική* is an abstract noun, and the use of abstract for concrete lends beauty and vigor to the sentence. — *κεχάριστο*, was dear.

24. *μιν* is governed by *προσέφη*, not by *ἔεισαμένη*.

25. *τί νύ, how, pray?* — *μεθήμονα γείνατο μήτηρ* represents the negligence of the maiden as an inborn characteristic, and therefore is more forcible than the simple, "Why are you?" M.

26. *τοι*: ethical dat.; § 1171; H. § 770. "*τοι* is repeated in *μοι*, l. 59." Merriam. — *ἀκηδέα* is predicative, *σιγαλόντα* is appositive. *σιγαλόντα* is a standing epithet; that is, it is applied to the normal state of the object, regardless of what its state may be at the time of speaking. "The ships are swift even when they are drawn up on land." "The heaven is starry even in broad daylight." Seymour. In speaking of the *πέπλος* taken by Hekabe as a gift to Athene, Homer says *δοτήρ δ' ὥς ἀπέλαμπεν*, Il. 6. 295.

27. *γάμος*: the marriage ceremonies consisted of a bounteous feast, given to the relatives and friends of the bride by her father, and there were music and dancing at the feast. Towards dark the *bridegroom* conducted his bride to his home, and the procession moved along, accompanied by the wedding-song and the sound of



the flute. Behind the procession walked the mother of the bride, with the torches kindled at her paternal hearth; and on arrival at the bridegroom's house, the young couple were received by his mother, also with burning torches in her hand. — *σχεδόν ἐστιν, is near*, Lat. *instat.* — *ἴνα* = *ἐν ᾧ*, Lat. *ubi.* — *καλά*: sc. *εἴματα*.

28. *τὰ δέ*, and others, corresponding to *καλὰ μὲν* as if it were *καλὰ δέ*, or as if *τὰ μὲν* went before. *κέ* = Attic *ἀν.* — *οἳ κέ σ' ἄγωνται*: subj. of Anticipation in the conditional relative sentence; § 1434; H. § 916. The reference is to the bridal procession, for whom, as a scholiast tells us, it was customary for the bride to prepare garments.

29. *ἐκ τούτων*, *therefrom*; i.e. from the wearing and giving of fine clothes. — *τοι*, ethical dat., "*you know.*" — *φάτις*, *repute.* — *ἀνθρώπους ἀναβαίνει*, *goes forth among men*; cf. Od. 8. 74, *κλέος οὐρανὸν εὐρὺν ἵκανε*. *φάτις* is here slightly personified as Vergil's famous *Fama* (Aen. iv. 173 foll.). For an instance of complete personification, cf. Il. 2. 93, 94, *μετὰ δὲ σφισιν ὄσσα δεδήειν | ὀτρύνουσ' ἰέναι*, Διὸς ἄγγελος. Personification renders the abstract concrete, and thereby lends greater vividness to the description.

30. *ἐσθλή* occupies the prominent place in the verse, and is therefore to receive special emphasis. — *χαίρουσιν δέ*: a good example of a paratactic sentence denoting result. Cf. Il. 1. 9, *Ὁ γὰρ βασιλῆι χολωθείς | νοῦσον ἀνὰ στρατὸν ὦρσε κακὴν, ὀλέκοντο δὲ λαοί*, where *δὲ* is to be rendered *so that* as here. Cf. note, l. 6. — *πότνια* is simply a title of honor, and is used in addressing both immortals and mortals.

31. *ἀλλ' ἵμεν*, *Well, then, let us go.* *ἵμεν* is hortatory subjunctive, and is an example of the subjunctive with "short vowel"; § 780. 1; H. 373 D. — *πλυνέουσαι*: a circumstantial participle denoting the purpose of *ἵμεν*. — *ἅμ' ἡοὶ φαινομένηφιν*: an expression of frequent occurrence in Homer, and similar expressions occur throughout the language; cf. *ἅμα τῇ ἡμέρᾳ* (Xen. An. ii. 1, 2), and *ἅμα ἡλίῳ ἀνατέλλοντι* (Xen. An. ii. 1, 3).

32. *καί*, *also*, belongs to *ἐγώ*.

33. *ἐντύνει*: aor. subj. with synizesis, as *ἔσσεαι*. Notice the rhyme in the two words, — *ἔτι*, because *δὴν* = *δρῆν*.



35. πάντων Φαιήκων belongs to ἀριστῆες. — ὅθι = ἐν οἷς, as ubi = in quibus, *Among whom also thou wast born*; literally, *Among whom also to thee is thy family*. — τοὶ αὐτῇ: this use of the enclitic forms along with the proper case of αὐτός is frequent in Homer. By many scholars this line has been bracketed as spurious, on the ground that it is weak and pointless to tell Nausikaa that she is a Phaiakian; but Dr. Merriam has shown that it is an example of that wonderful painting in the background for which Homer is so justly famous. By these simple words the poet gives us an idea of the state of affairs in the house of Alkinoos in regard to his daughter's marriage; how distasteful the suitors are to her; how greatly the family long for her to contract a marriage with one her equal in rank, and how eagerly they look forward to the consummation of this, although separated from the rest of the world and having no communication with it. It paves the way to Nausikaa's secret wish that Odysseus may remain in Phaiakia and become her husband; also to the beautiful lines in which she pictures the suppositions of the gossiping public, and the astounding offer of Nausikaa's hand to Odysseus by Alkinoos himself (Od. 7. 313). It is by just such simplicity that the poet unfolds his story, and lets in a flood of light upon the reader.

36. ἄγ' = ἄγε, imperat. of ἄγω, has almost become an adverb, and like φέρε or ἔθι, *come!* may be used as a particle of exhortation, with either the sing. or plur. Cf. Il. 2. 331, ἄγε μίμνετε πάντες. — ἡῶθι πρό, *in the morning early*. πρό is adverbial, and has no effect upon ἡῶθι, which is a dat. of time.

37. ἐφοπλίσαι. It is not meant that Alkinoos should harness the mules to the wagon, but that he should have it done, the verb being used in a causative sense. Cf. Κύρος τὸν παράδεισον ἐξέκοψεν (Xen. An. i. 4. 10). — ἥ κεν ἄγῃσιν, *which should carry = so as to carry*. This is a relative clause of purpose = ἥ δέξαι in prose; cf. Lat. *currum qui vehere queat*, and see § 1443.

38. ζῶστρά. What these were is not exactly clear. By some they are regarded as simply girdles, but A.-H. say they were probably garments for men corresponding to the πέπλος of women. *They were evidently made of some wash-material*. — πέπλους. The

*πέπλος* was a large, full robe worn by women, often made of the finest material and adorned with the richest patterns. It was worn over the common dress, and fell in graceful folds about the body. Famous was the *πέπλος* of Athene, which was richly embroidered with mythological subjects, and carried like the sail of a galley in the public procession at the Panathenaia. — *ῥήγεα* were colored rugs or woollen blankets used generally as covering for the bed (see note, l. 20), but sometimes as coverings for seats or as garments like the *φᾶρος*.

39. *καὶ δέ . . . κάλλιον*, and, also, for thyself, it is much more seemly so. *καὶ δέ* is epic, the words being regularly separated in Attic. This gives another reason why they should take the mules and cart. — *πόδισσιν*: epic for *ποσίν* = *πεζή*; cf. *πεζοί*, 319.

40. *ἀπό*, far from, belongs to *εἶσι*. — *πλυνοί*, laundry-pits, were probably pits dug in the earth, and connected with the streams by troughs, and the clothes were washed by treading (cf. 92). The pits used by the Trojans were of stone and beautiful; *καλοὶ λατρεοί*, Il. 22. 153. — *πόληος* = *πόλεως*.

41. *ἡ μὲν*, she, as in l. 1. *μὲν* corresponds to *δέ*, l. 48.

42. *φασί*, "as Od. 3. 84, of oral tradition, without any idea of uncertainty." A.-H. — *αἰεὶ* belongs with *ἀσφαλές*. Scholars have objected to lines 42-47 on the ground that they are inconsistent with the description of Olympus given in the Iliad (l. 420), which is there called *ἀγάννηφος*, etc.; and in such passages the Chorizontes founded their belief that the poems were by different authors. There is certainly inconsistency, but it is not material, and such inconsistencies may be found in all tales in which fairyland enters to any large extent, because it is almost impossible for man to live wholly outside of the real world. Perfection is unnatural. Inconsistencies of like moment are found in Vergil, Dante, Shakspeare, Milton, and many novelists. While the two descriptions are inconsistent with each other, they are wholly consistent with the character of the poems in which each is found. In the Iliad, where wars and angry contests abound both among gods and men, the rugged and rough appearance of Olympus (which, in Homer, is always the Thessalian mountain) is but the natural view of the

poet; while in the *Odyssey*, where wars and angry contests have passed away, the peaceful, joyous abode of the gods is seen. This episode, containing the only full description of Olympus, is very artistically interwoven here, as intimating the future quiet among the gods and the final triumph of Odysseus. Lucretius (3. 18-22) has translated the passage:

*Apparet Divum numen sedesque quietae,  
quas neque concutiunt venti, neque nubila nimbis  
aspergunt, neque nix acri concreta pruina  
cana cadens violat semperque innubilis aether  
integit, et large diffuso lumine rident.*

43. οὐτ' ἀνέμοισι: explanatory asyndeton. This omission of connectives occurs much oftener in Homer than in later Greek. — ποτ' belongs to all three clauses.

44. μάλα qualifies ἀνέφελος, *wholly cloudless*, a separation of the adverb from its word, which is not at all infrequent.

45. πέπταται, "*is outspread*," as a garment. Cf. 94, where πέτασαν is used for spreading out the newly-washed clothes along the beach. — ἀνέφελος, with long *ā*. Heaven and Earth were supposed to be separated by clouds with self-opening gates, guarded by Hours, and through these gates the gods passed on their journeys between heaven and earth; cf. *Il.* 8. 393-395. Very amusing is the scene in the *Birds* of Aristophanes (see 1494-1551), in which, a city being built in the clouds, all savours arising from sacrifices on earth are interrupted, and the gods are being starved out. — λευκή, *bright*, in its original sense; cf. Lat. *lux*. — ἐπεδέδρομεν, "*plays over*," "the Perfect, as πέπταται, of a continuous result." A.-H.

46. τῷ ἔνι, *there*. τῷ is demonstrative; cf. note, l. 1, and for ἔνι, see note on εἶπο, l. 12. — ἡματα πάντα, "*all their days*." Cf. *omnes annos*, *Hor. Od.* ii. 9. 14; *Verg. Aen.* i. 74.

47. ἔνθα, *thither*. — ἐπεὶ, *when*. Notice the similarity in construction of ἐπεὶ and Lat. *ubi*. — διεπέφραδε, sec. aor. redupl. of διαφράζω.



48-84. NAUSIKAA OBTAINS PERMISSION FROM HER FATHER,  
AND STARTS FOR THE LAUNDRY-PITS.

48. Ἡώς, *Eos*, Lat. *Aurora*, the goddess of morn, daughter of Hyperion and Theia, wife of Tithonos, and mother of Zephyros, Notos, Euros, and Boreas. It was thought that she arose every morning from the bed of Tithonos and mounted with her swift-footed colts into the sky, in order to bring light into the world. — μιν refers to κόρη, and Ναυσικάαν is explanatory apposition.

49. ἄφαρ, *forthwith*, stands at the head of a sentence when followed by δέ, but otherwise it follows one or more words. — ἀπεθαύμασε, *she marvelled greatly*. ἀπό is intensive; cf. *de* in *de-miror*. — ὄνειρον, *dream*. Dreams were thought to come through two gates, one of ivory and the other of horn. Through the ivory gate came false dreams, through the gate of horn true dreams. Cf. Od. 19. 562-567:

δοιαί γάρ τε πύλαι ἀμνηνῶν εἰσὶν ὄνειρων·  
αἱ μὲν γὰρ κέρασσι τετεύχεται, αἱ δ' ἐλέφαντι·  
τῶν οἱ μὲν κ' ἔλθωσι διὰ πριστοῦ ἐλέφαντος,  
οἱ ῥ' ἐλεφαίρονται ἔπε' ἀκράαντα φέροντες·  
οἱ δὲ διὰ ξεστῶν κεράων ἔλθωσι θύραζε  
οἱ ῥ' ἔτυμα κραίνουσι βροτῶν ὅτε κέν τις ἴδῃται;

and Verg. Aen. vi. 893-896:

*Sunt geminae Somni portae quarum altera fertur  
cornea, qua veris facilis datur exitus Umbris;  
altera candenti perfecta nitens elephanto  
sed falsa ad caelum mittunt insomnia Manes.*

Lucian (*Vera Historia*, 2. 33), however, says there are four gates. It was also believed that true dreams came after midnight. Cf. Mosch. 1. 2:

νυκτὸς ὅτε τρίτατον λάχος ἴσταται, ἐγγύθει δ' ἡώς,  
εὔτε καὶ ἀτρεκέων ποιμαίνεται ἔθνος ὄνειρων;

and Hor. Sat. i. 10. 33:

*Post mediam noctem visus, cum somnia vera.*

50. βῆ δ' *λέναι*: see l. 3 and l. 15. *ζμεναι* is also sometimes read here, but *λέναι* accords with the best Mss. — *ἀγγεῖλαι*, opt. in a final sentence of Design after a past tense. Cf. *δφρα ἐντύνεαι*, l. 33, and note carefully the difference from the Latin. In Greek, the *sequence* is of *moods* and *not* of *tenses*, the *subjunctive* being used after *primary*, and either the *subjunctive* or *optative* after *historical* tenses.

51. πατρί . . . μητρί, explanatory apposition to *τοκεῦσι*; cf. l. 48. — *φῶλφ* = *suo*, *her*, a frequent use of *φίλος* in Homer. An adjective belonging to two or more words commonly precedes them all and agrees with the first, though it sometimes stands after the first. — *ἐνδον*, *within*; i.e. *ἐν τῷ μεγάρῳ*. The *μέγαρον*, or hall of the men, was the chief room of the palace, and was a large room resting on columns. It is called *shady* (*σκιβεῖς*), perhaps in comparison with the airy *πρόδομος*, as the light entered only through windows at the sides or an opening in the ceiling, which also served to let out smoke. The floor was of stone, and the walls were covered with large pieces of polished metal. — *έόντας*: sc. *αὐτοῦς*. *έόντας* is supplementary participle. Cf. Lat. "*nacta autem est intus existentes.*"

52. ἡ μὲν: i.e. her mother, in contrast with τῷ δέ, l. 50, her father. — ἐπ' *έσχάρῃ*, *by the hearth*. The *έσχάρα* was below the opening

of the ceiling in the *μέγαρον*, and upon it a fire was kept continually ablaze, often for light rather than heat. Here were placed the seats of honor. — *ἦστο*, impf. of *ἦμαι*. The simple form is mostly poetic, *κάθημαι* being used in model prose. — *γυναιξίν*: see note, l. 3.

53. ἡλάκατα "are the threads in the process of twisting between the fingers of the right hand from the wool on the distaff (*ἡλακάτῃ*) held in the left." Mer. — *ἐλιπόρφυρα*: probably the Phoenician purple from the juice of the trumpet-snail (*murex*). — *θύραζε ἐρχομένῳ*, just going out doors.



54. ξύμβλητο, 2 aor. mid. = συνεβάλετο, with metathesis and syncope. — μετά, to. — βασιλῆας (βασιλέας), twelve princes, same as γέροντες, elders, who form the council of the king and are the aristocracy of Scheria. Cf. *elders of Moab* with *princes of Moab*, Num. 22. 7, 8.

55. βουλὴν: this was the council of princes, which always considered beforehand the measures which were put before the general assembly of the people or ἀγορά. — ἵνα, *whither*; cf. ἐνθα, l. 47. Cf. this use of ἵνα with that in lines 50 and 58. — μιν = αὐτόν. — κάλειον (ἐκάλουν), imperf. as pluperf., because the summons was looked upon as incomplete until the appearance of the person summoned. A.-H.

56. μάλ' ἄγχι στάσα, *standing very close*, a strong expression, emphasizing the affectionate relationship existing between father and daughter.

57. οὐκ ἂν δῆ, *could you not, please?* — ἐφοπλίσσεις, potential optative in a begging question; § 1329; H. § 872. — ἀπήνη, like ἄμαξα, seems to have been a four-wheeled wagon, used for carrying people and goods.

58. ἄγωμαι: in final and object clauses, the subjunctive is usually found after potential optatives or after optatives in a protasis referring to the future. See GMT. § 180.

59. πλυνέουσα: see l. 31. — τά, relative; the forms of the article beginning with τ are often so used.

60. καὶ δέ, *and, further*; see l. 39. — μετά, with dat. is poetic for the Attic μετὰ and gen. — ἔοντα: observe the transition from the dat. to the acc., a frequent construction in Greek, the participle agreeing with the omitted subj. acc. rather than with the expressed dat. object. Cf. Xen. An. i. 2. 1, καὶ ξενίφ τῷ Ἀρκάδι ἦκειν παραγγέλλει λαβόντα τοὺς ἄλλους. See § 928. 1.

61. βουλὰς βουλευέιν, *to hold councils*. This is called the *Figura Etymologica*, and is quite common in Homer; cf. δαῖνυ δαῖτα (Il. 9. 70), μῦθον μυθεῖσθην (Od. 3. 140), ξείνους ξεινίζειν (Od. 3. 355). βουλὰς is cognate acc. — χροί, *on your body*; locative. A.-H. — ἔχοντα: note the rhyming with ἔοντα. "This passage is characteristic of woman's craft, which wishes to conceal the real ground." A.-H.



62. τοί, dat. of possession. — ἐν μεγάροις, *at home*, the plural μέγαλα denoting the whole house. — γεγάασιν = εἰσιν; cf. *nati sunt*.

63. οἱ δύο, partitive apposition to υἱες. Cf. Caes. B. G. i. 53. 4, *Duae filiae altera occisa, altera capta est*. The article may be used with the numeral when a part of the number is to be distinguished. Cf. Od. 3. 299; Thuc. i. 10. 2, καίτοι Πελοποννήσου τῶν πέντε τὰς δύο μοίρας νέμονται. — τρεῖς: the same young men who are mentioned in Od. 8. 118 f. as taking part in the gymnastic sport, Halios, Klytoneos, and Laodamas. For the meeting with Odysseus it was necessary that Nausikaa should have men's clothing with her; cf. 28 with 62. Faesi. — ἥϊθεος: a youth, come to manhood, but not yet married, answering to the feminine παρθένος.

64. οἱ δέ refers only to the last three, since the wash of the married sons would be cared for by their wives. A.-H. — ἔχοντες, *wearing*.

65. ἐς χορόν, *to the dance*. Nothing is definitely known of the character of the dance in Homeric times, save that it was used on joyous occasions, and was accompanied by music and probably by measured steps and gesticulation. — τά is demonstrative, and belongs to πάντα, *all this*.

66. αἶδετο γάρ: gives the cause of her silence about her own affairs, and is a natural characteristic of her maiden modesty. — θαλερόν, *blooming*; i.e. in the bloom of youth. Cf. Dryden's *Alexander's Feast*:

The lovely Thais by his side  
Sate like a blooming eastern bride  
In flower of youth and beauty's pride.

67. ὁ δέ, *but he*. — νόει, "*understood it all*." Cf. Il. 1. 333, αὐτὰρ ὁ ἔγνω ᾗσιν ἐνὶ φρεσὶ φώνησέν τε, said of Achilles when the heralds came from Agamemnon to demand Briseis and were standing speechless before him. — ἀμείβετο μύθῳ, *answered*. Cf. Od. 12, 278, στυγερῶ μ' ἡμείβετο μύθῳ, and Lat. "*respondebat sermone*."

68. τευ ἄλλου = τινὸς ἄλλου, the Ionic having τευ for του, *secondary form of τινός*, *eu* often corresponding to Attic *ou*.

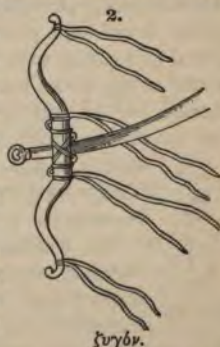
69. ἔρχεν = ἔρχου; cf. Od. 17. 22, ἀλλ' ἔρχεν, inferential asyndeton. A.-H. — ἀτάρ: cf. note, l. 2; here marks the transition to another thought. — δμῶες: properly slaves taken in war, and then used for slaves generally.

70. ὑπερτερίη, "with a rack above"; i.e. with a large chest above for the reception of a greater quantity of the goods to be transported. A.-H. Others regard this simply as the wagon-box, since it is always described as of rectangular shape and made of wood. — ἀραρυῖαν, fitted, perf. part. fem. of ἀρηρώς, from ἀραρίσκω.

71. ἐκέκλετο, redupl. 2 aor. of κέλομαι, which is equivalent to καλέω + κελεύω. — τοὶ δέ, and they. τοὶ and ταί are both demonstrative and relative, and are the epic and Doric plurals of οἱ and αἱ.

72. οἱ μὲν, in contrast with κοῦρη δέ, l. 74. — ἐκτός, without; i.e. before the door on the street. A.-H.

73. ὤπλειον, were getting ready. This is a poetic word for the usual ὀπλίζω, and is found only here. It contains an easily supplied zeugma, and is equivalent to *they dragged out and proceeded to get ready*. — ὑπαγον, they led under; i.e. under the yoke. The imperfect is used because the action was not looked upon as finished until the yoking took place, and because the animals were probably not brought simultaneously, but one followed the other. — ζεύξαν, aor., because now the action is completed and no longer looked upon in its continuance. The yoke (ζυγόν), made of ash, maple, or beech-wood, was fastened to the pole (βυμός) by means of a long strap (ζυγόδεσμον), and the pole was inserted firmly in the axle. The yoke was fastened on the animal by means of straps passing under the neck.



74. ἐσθήτα, "clothing, collectively in the sense of 'wash.'" A.-H. — φαινήν: cf. note on σιγαλέντα, l. 26.

75. τὴν μὲν, *it*; i.e. the clothing. — κατέθηκεν, *she put down*. Note the force of the preposition, and compare ἐρίθει, l. 77. — ἐπ' ἀπήνῃ: the dative is here used to emphasize the result of the motion. Cf. ἐν κίστῃ (l. 76), ἀσκῶ ἐν αἰγείῳ (l. 78), and Liv. i. 58. 11, (*Lucretia*) *cultrum in corde defigit*. Cf. this use of the dative with Od. 1. 146, κήρυκες μὲν ὕδωρ ἐπὶ χεῖρας ἔχευαν, where there can be no result of motion. The position of the preposition between substantive and adjective is common in the poets, but rare in prose, save with ἔνεκα. It is common in Latin, both in prose and in poetry.

77. ἐν is adverbial. — ὄψον: cooked meat, or meat opposed to bread and other provisions; then relish, from being eaten with bread; and finally *rich fare, dainties*. — οἶνον: from this it seems that wine-drinking was common among the women of that time. The wine was always mixed with water, the mixture generally containing more water than wine, and the mixture of half with half (ἴσον ἰσῷ) was very unusual. The drinking of unmixed wine (ἄκρατον) was considered barbarous. — ἔχευεν, aor. of χέω.

78. ἀσκῶ ἐν αἰγείῳ: see note on ἐπ' ἀπήνῃ, l. 75. The ἀσκός was a leather bottle, usually a goat-skin, the raw side of which was kept outside, the seams being tightly sewed and pitched, and the neck closed by binding with a cord. The ἀσκός is still in use in the East and in Southern Europe, and is used both for transporting and for storing wine and oil. — ἐπεβήσето,

Ionic aor. mid. of ἐπιβαίνω, a form always used by Homer instead of ἐπεβησάμην.



ληκύθος.



79. ληκύθω, *oil-flask*, a narrow-necked vessel with a handle. Many have been found in tombs, where they were placed in the coffin with the dead. — ὕγρον, "*limpid*"; i.e. the oil flowed freely. Cf. Od. 4. 458, ὕγρον ὕδωρ, and Il. 5. 902, 903, γάλα λευκόν . . . ὕγρον ἐόν.

80. εἰως, *in order that*, properly *until*, but here final; GMT. § 614. 2. — χυτλώσαιο means both *bathing* and *anointing*.



81. σιγαλέοντα, *shining*, in reference to the highly-polished state of the leather. σιγαλέοντα belongs to ἡνία.

82. μαστίξεν δ' ἑλάαν, *and she lashed them to make them go*. ἑλάαν, infin. of purpose from ἐλάω = ἐλαύνω, out of ἐλα-νυ-ω. — ἡμιόνουν, *by the two mules*; the gen. is causal.

83. τανύοντο, *pulled*, lit. *stretched themselves*. — φέρον δ': chiastically placed to τανύοντο and paratactic = φέρονσαι. φέρον is oftener said of two-wheeled wagons, the weight of which rested more on the tongue, and therefore also upon the shoulders. A.-H. φέρον = *they bore*, but ἤγον = *they dragged*, which is the more usual word. — αὐτήν: of the person in contrast with the thing; cf. II. 1. 4, αὐτοὺς δὲ ἐλώρια τεύχε κόνεσσιν. Cf. *ipse*, which has a like distinctive character with αὐτός, and is often used to contrast persons with things, as riders with their horses, sailors with their ships, a master with his household, the inhabitants of a town with the town, etc.

84. ἅμα τῇ γε: explanatory asyndeton. We should naturally expect a γάρ, but its omission lends animation to the description. — κίον: i.e. on foot; cf. I. 319, πεζοί. — ἄλλαι, *also, too*. This use of ἄλλος in the predicate is found in both prose and poetry, and was imitated in Latin. Cf. *Eo missa plaustra iumentaue alia*, Liv. iv. 41. 8.

# 85-126. THE WASHING AND BALL-PLAY OF THE MAIDENS. THEIR SHOUTS AWAKEN ODYSSEUS.

85. αἱ δ' ὅτε δῆ, *when now they came*. — περικαλλέ': observe the strengthening force of περί, and compare *per* in *perfacilis*, *permultus*, *pergratus*, etc. — ἱκοντο: cf. note on ἐπέλ, I. 47.

86. ἐνθ', *where*. — ἦτοι and δέ correspond with each other as μέν and δέ. A.-H. — πολύ, *in abundance*, used predicatively. — δ' = *for*, is causal. Cf. note on δέ, I. 6.

87. ὑπεκπρόρεεν, "*flowed from below (ὑπέκ), passed on (πρό), and ran out again*." ὑπεκπρόρει, as hist. present, is read here by some editors. — μαλά περ, *however*, as an adverb of enhancement like *quamvis*. περ belongs to ὑπιδώντα, and its regular position is

after its participle, but it sometimes combines with an adverb. Cf. Il. 15. 604, "Ἐγειρεν Ἑκτορα Πριαμίδην μάλα περ μεμαῶτα. — καθή-  
ραι, so as to cleanse, inf. of result.

88. ἔνθ', then, apodosis to *δτε*, l. 85. — ὑπεκπροέλυσαν: they loosed the mules from under (ὑπέκ), and sent them forth (πρό) to graze.

89. τὰς μέν, *them*; i.e. ἡμόνους. — σεύαν, aor. ind. of σεύω, like ἔχεναν from χέω.

90. τρώγειν, inf. of purpose; cf. ἐλάαν, l. 82.

91. μέλαν, *dark*. This may be due either to the shade thrown on the water or to impregnation by some mineral substance.

92. θοῶς belongs to προφέρουσαι.

93. The aorist with ἐπεί, as in Lat. with *ubi*, *postquam*, etc., is translated like the pluperfect.

94. πέτασαν: sc. τὰ εἴματα. — ἧχι μάλιστα, *just where*. Cf. Lat. *ubi* *potissimum*.

95. ποτί, *upon*, is Doric for πρὸς, and is often found in Homer. — ἀποπλύνεσκε, *kept washing clean*. In the idea of the waves washing the pebbles clean, there must needs lie some notion of motion, as the waves must dash against the pebbles to cleanse them, and hence ποτί χέρσον, pregnant after ἀποπλύνεσκε.

96. λοισσάμεναι, from λοέω, the old and Homeric form of λούω, of which two stems appear, λοφ- and λοφε, the former giving λου- and the latter λοε by dropping the *φ*. — λίπ': found only in this form, and explained by some as λίπα, adverb = *unctuously*, and by others as a dat. = λίπαϊ, the generic name followed by ἐλαιῷ, the specific name.

97. δείπνον, during the historic period, was the chief meal of the day, our dinner, and was usually taken about sunset. ἀκράτισμα was breakfast, and ἀριστον was luncheon, taken about midday. But in Homer's time, the ἀριστον was *breakfast*, δείπνον was *dinner*, and δόρπον was *supper*. Cf. Aesch. Fr. 168, ἀριστα, δείπνα, δόρπα θ' αἰρεῖσθαι τρίτα. — ἔπειτα refers to the temporal participle, but is grammatically connected with the leading verb. — εἰλοντο: cf. *εἰλοντο*, l. 91.

98. εἵματα, subj. accus. of *τερσήμεναι*. For this rare construction after μένω, cf. Il. 1. 422, μένον δ' ἐπὶ ἔσπερον ἐλθεῖν, and Aesch. Eum. 677, μένω δ' ἀκούσαι.

99. αὐτή: see note, l. 83.

100. δ' ἄρα, "in apodosis to ἐπελ." A.-H. — ἔπαιζον, "began to play." — κρήδεμνα: these were a sort of veil with flaps hanging down on the sides, and these flaps could be thrown over the face so as to cover it entirely; hence they were cast off, as the flaps would have greatly interfered with the sport.

101. τῇσι = ταῖς, for them; § 1167. — λευκώλενος: an epithet denoting rare beauty. Cf. πῆχες λευκῶ, Il. 5. 314. — μολπῆς, sport, combined with dancing and singing, with which the throwing and catching of the ball kept time.

102. οἷη δ' Ἀρτεμῖς introduces one of the famous Homeric similes, imitated by Vergil, but with diminished effect, for his comparison is unreal. Here we have a maiden among her maidens in a lonely woodland scene compared with a goddess in like situation; but in Vergil, Dido, surrounded by her counsellors and warriors, as she walks in state through the city, is compared with Diana, as she leads the dances among her mountain-nymphs. Moreover, Dido is motherless, but Nausikaa has a mother to rejoice in her beauty as Leto in that of Artemis. Thus Vergil is compelled to omit line 108, the most beautiful of the entire passage. See Gell. ix. 9. 12 ff. Verg. Aen. i. 498-504:

*Qualis in Eurotae ripis aut per iuga Cynthi  
ezercet Diana choros, quam mille secutae  
hinc atque hinc glomerantur Oreades; illa pharetram  
fert humero, gradiensque deas supereminet omnes:  
Latonae tacitum pertentant gaudia pectus;  
talis erat Dido, talem se laeta ferebat  
per medios, instans operi regnisque futuris.*

Which, in turn, has been imitated by Spenser, Faery Queene, ii. 3. 31:

Such as Diana by the sandy shore  
Of swift Eurotas or on Cynthus greene,  
Where all the nymphs have her unware forlore,  
Wandreth alone with bow and arrow keene  
To seeke her game.



—*εἶσι* has here a present meaning, not its usual idea of futurity; cf. l. 131. — *λοχέαιρα* (*lós + χέω*) is a standing epithet of Artemis.

103. “*Τηϋγετον* and *Ἐρύμανθον*, the long mountain ridges of the Lakonian Taygetos and Arcadian Erymanthos, are two hunting-grounds, through the rich valleys of which Artemis roams after game.” A.-H.

104. *ὠκείης* = *ὠκείαις*, dat. plur. from *ὠκός*. Homer rarely uses the plural in *-αῖς*.

105. *τῇ*, *her*. Homer often uses the article as a demonstrative or a personal pronoun; cf. lines 13, 24, 41, 52. — *νύμφαι*: these were daughters of Zeus, as the rain-god, and playmates of Artemis. They were goddesses of the lower rank, and were named according to the places to which they were attached, such as *Νηρηίδες*, sea-nymphs; *Ναϊάδες*, spring-nymphs; *Ὀρεστιάδες*, mountain-nymphs; *Δρυάδες*, tree-nymphs, etc. They were not immortal.

106. *ἀγρονόμοι*, *woodland*; cf. Il. 20. 8 ff., *αἳ τ’ ἄλσέα καλὰ νέμονται καὶ πηγὰς ποταμῶν καὶ πλοῖα ποιήεντα*. — *Λητώ*: the sympathetic love of the mother, introduced as watching her daughter, raises the comparison beyond its immediate purpose, and presents a touching life-like picture. A.-H. It is a beautiful and artistic way of telling the simple devotion that exists in the household. Cf. also lines 57, 68, 69.

107. *ὑπέρ* belongs to *ἔχω*. — *μέτωπα*: *μέτωπον* is properly the space between the eyes, then the *forehead*, which, being the most prominent part, is used in the plural to denote the whole face. Cf. *μέγαρα*, l. 62, used for the whole house.

108. *καλαὶ δέ τε πᾶσαι*, *though all are beautiful*. For their beauty, see l. 18, *Χαρῖτων ἀπο κάλλος ἔχουσai*.

109. *ὥς* corresponds with *οἷη*, l. 102, for which we should expect *τοίη*, as *τοῖος* is the regular correlative of *οἷος*. — *μετέπρεπε* = *excellebat*.

110. *ἔμελλε*, *was thinking of*. The yoking of the mules and the folding and packing of the clothes does not take place till l. 252, and the game of ball is not yet over. — *νέεσθαι* has a future sense like *εἶμι*.

111. *ζεύξασα*: this participle and *πτόξασα* are subordinate to *νέεσθαι*, not to *ἐμelle*.

112. *ἀλλ' ἐνόησε*: a frequent formula, *thought of other things*; i.e. conceived a new plan. See Od. 2. 382.

113. *ὥς*, *that*, final. — *ἔγροιτο*, from *ἐγείρω*.

114. *ἦ*: see note, l. 37. — *οἷ*: § 1164. — *πόλιν*: terminal accusative. Cf. Od. 7. 22, *ὦ τέκος, οὐκ ἂν μοι δόμον ἀνέρος ἡγήσαιο*.

115. *ἔπειτα*, *thereupon*, as a result of *ἀλλ' ἐνόησε*. — *μετ' ἀμφίπολον*, *to one of the attendants*. — *βασίλεια*, *princess*. Cf. *βασιλεὺς* used of a prince, l. 54, and Vergil's *regina sacerdos* referring to Ilia, Aen. i. 273.

116. *ἀμφιπόλου*: § 1099; H. § 739. — *ἄμαρτε*: observe the chiasmic position with *ἔρριψε*, and the expressively emphatic asyndeton. The subject of *ἄμαρτε* is *Ναυσικάα*, not *σφαῖρα*, and the same is true of *ἐμβαλε*. — *δίνῃ*: see note, l. 75.

117. *αἱ δέ*: *Nausikaa and her maids*. — *ἐπὶ*, *thereat*, adv. — *μακρόν*, “*far*, so that the loud cry is measured by the eye, as it were.” A.-H.

118. *ἔξόμενος*, *sitting up*; i.e. Odysseus was lying down, and he rose to a sitting posture. Cf. Il. 2. 42, *ἔξερο δ' ὀρθωθείς*. — *ᾤρμαινε*, etc., offers another example of the beautiful way in which Homer allows the action of the poem to develop itself. It is a far more artistic method than that of introducing some one to tell us what will enable us to understand the future action, as was done later by the dramatists in their prologues, especially by Euripides.

119. *ὦ μοι ἐγώ* = *ὦ μοι ἐγὼ δειλὸς εἰμι*. Cf. Od. 5. 299. For *μοι*, see l. 26. — *τέων* = *τίνων*. “By these questions, and l. 172, it is not presupposed that Leukothea has designated the land of the Phaiakians as the end of his journey, ‘*δοι τοι μοῖρ' ἐστὶν ἀλύξαι*.’” A.-H. — *ικάνω* and *ἴκω* have in Homer, as *ἦκω* and *ὀρχομαι* in Attic, a perfect meaning.

120. “The general question-word in Homer is *ἤ* or *ἥε*, but in a double question (Attic *πότερον . . . ἤ* = *utrum . . . an*) we have *ἤ* or *ἥε* in the first member, *ἤ* or *ἥε* in the second.” A.-H. to Od. 1. 175. — *ὕβρισται* and *ἄγριοι* are used in reference to his treatment by the Cyclops and Laistrygonians, while *φιλόξενοι* (l. 121) refers

to the Phaiakians. — οὐδέ = καὶ οὐ, so that οὐ throws its force upon δίκαιοι, οὐ δίκαιοι, litotes, being more emphatic than ἀδικοι. In Attic prose καὶ οὐ is always used after an affirmative.

121. Observe the chiasm in these two lines:

ὑβριστὰς τε καὶ ἄγριοι οὐδὲ δίκαιοι  
 φιλόξενοι . . . . . νόος θεοῦδης.

122. ὥς τε, a particle of comparison, as usual in Homer; GMT. § 585. — κουράων, of maids; i.e. proceeding from maids. Cf. Od. 4. 45, ὥς τε γὰρ ἡελίου ἀγλήη πέλεν ἡέ σελήνης. — θήλως, womanly; i.e. delicate. θήλως is often used in poetry as feminine.

123. Verses 123 and 124 are bracketed by the best editors, as being improperly transferred from Il. 20. 8, 9, and 58, since after 119 ff. Odysseus can no longer doubt whether the voices come from maidens or nymphs. A.-H.

125. ἦ νύ που, surely now, I ween. — σχεδόν: cf. l. 5.

126. ἄγε: cf. l. 36. — αὐτός = ipse, myself. — πειρήσομαι, parallel with the subjunctive ἴδωμαι.

127. θάμνων, from under the thicket; i.e. where Odysseus had lain down and covered himself with the leaves which he found under the two olive trees, one wild and the other tame, but both growing from the same root. Cf. the opposite in Od. 5. 481, οὐς ὑπ' Ὀδυσσεὺς δόσσε'.

129. ῥύσονται: cf. l. 113; used elsewhere of defensive weapons, cover. πτόρθον is subject, and its position is denoted by περὶ χρῶς. — μῆδεα φῶτός, the nakedness of man. Exposure of the person was then, as now, regarded with repugnance, and it was not until later that the practice of stripping entirely in gymnastic contests was introduced. Mr. Gladstone says this is "one of the most careful, and yet most simple and unaffected examples of true modesty contained in the whole circle of literature."

130. This simile has excited much comment. Mure regards it as "mock heroic," which, he says, pervades the whole Phaiakian episode, and characterizes it as a parody on the twelfth book of the Iliad, where Sarpedon, about to storm the Greek intrench-



ments, is compared to a lion (lines 299-301). On the other side, Hayman regards it as representing the forlorn desperation of the hero, heedless whom or what he may meet, as the hungry lion endures wind and rain; and that the effect produced upon the maidens by Odysseus is the effect produced upon the animals by the lion, the constancy of Nausikaa not being included in the simile. After Merriam. — *ὥς τε*: cf. 122. — *ἀλκί*: metaplastic dat. of *ἀλκή*.

131. *εἴσι*: cf. l. 102. — *ἐν*, adverbial. — *οἱ*, poss. dat.; § 1170; H. § 768 b.

132. *δαίεται*: singular because *δοσε* is conceived as a neut. plur., as *δοσε φαεινά*, Il. 13. 435; but Homer usually combines *δοσε* with either the dual or plural. — “*μετέρχεται*, with the dat., goes among the cattle or sheep, which are imagined in a farmyard, as Od. 1. 134, 6. 222, but 123, *μέτα* with acc., after, in order to hunt.” A.-H.

133. *κέλεται δέ ἐ γαστήρ*, for his belly bids him. Cf. Verg. Aen. ix. 340, *suadet enim vesana fames*. — *δέ* = γάρ; cf. l. 6.

134. *πειρήσονται*: the participle is not coördinate, but agrees with *ἐ*, and denotes the purpose of *ἐλθεῖν*. — *καί*, even.

135. *ἔμειλλεν*, was impelled; i.e. *χρειώ γὰρ ἔκανεν*.

136. *μῖξεσθαι*, to approach. — *περ* throws its force upon *έών*; cf. l. 87. Polygnotos represented this meeting in a painting, which was in existence in the Propylaea at Athens at the time of Pausanias (I. 22). — *ἔκανεν*: sc. *μιν*. Cf. 169, *χαλεπὸν δέ με πένθος ἰκάνει*.

137. Observe the onomatopoeic effect of this line, its harshness of sound corresponding to the outward appearance of Odysseus. — *κεκακωμένος*, because befouled, giving the cause of *σμερδαλέος φάνη*.

138. *τρέσσαν*, they fled in fear. — *ἄλλυδις ἄλλη* = *alia alio*. *ἄλλυδις* is epic for *ἄλλοσε*. — *ἐπ' ἡμόνας προυχούσας*, “over the stretching sands,” because Odysseus was up in the woods, and they naturally fled away from him and ran along the shore.

139. *μένε*, stood still. — *τῇ*, her. See note, l. 131.

140. *ἐνὶ φρεσὶ*: cf. note, l. 75. — *ἐκ* belongs to *εἶλετο*. Cf. *ἀπὸ . . . βαλοῦσαι*, l. 100.

141. *σθῇ δ' ἄντα σχομένη*, facing him she stood; i.e. she waited to meet him. A beautiful instance of maidenly purity and

innocence, which are exhibited by her fearlessness. — *μερμήριξεν*, and *Odysseus doubted*. Cf. note on *ῥρμαινε*, l. 118.

142. *ἦ . . . ἦ* = *utrum . . . an*. See note, l. 120. — *γούνων*, with *λαβών*. This was the common position of the suppliant. Cf. Il. 1. 407, where Achilles, begging his mother, Thetis, to beseech Zeus in his behalf, says *λαβὲ γούνων*, and l. 500 f., where Thetis is beseeching Zeus, with her left hand on his knees and her right under his chin.

143. *αὐτως*, *thus, just as he is*, more nearly defined by *ἀποσταδὰ*.

144. *εἰ*, *if haply that*, a condition in which the protasis involves its own apodosis. See GMT. § 488. — *εἴματα δοίῃ* is perhaps suggested by *Odysseus's seeing the clothes spread out on the beach*. This line has been bracketed by many editors as unsuited to the context, since *Odysseus's fear* was not what he should say, but how he should say it.

145. *δοάσασατο κέρδιον εἶναι*, *it seemed (to be) better*. Cf. Verg. Aen. iv. 287, *Haec alternanti potior sententia visa est*. 18

147. *μή*, *for fear lest*. — *λαβόντι*, *if he should clasp*, a cond. partic. — *γούνα*: cf. *γούνων*, l. 142. — *φρένα*: cf. *γέγηθε φρένα*, l. 106.

148. *κερδαλέον*, *shrewd*, not necessarily implying any underhand way, but taking its color from the manner in which the shrewdness is shown.

149. *γουνούμαί σε*, *I am your suppliant*. The original meaning of *γουνούμαι*, *to clasp another's knees*, is extended to *supplicate*. Cf. Od. 4. 433. — *ἄνασσα*, *princess*. Only here and l. 175 used of a mortal, and here used because his first thought is that she is a goddess. — “*θεός νύ τις*, *thou art, indeed, a goddess*; then follows with *ἦ*, *or*, the question as Od. 21. 193.” A.-H. Compare Verg. Aen. i. 327-334:

*O—quam te memorem, virgo? namque haud tibi vultus  
mortalis, nec vox hominem sonat: O dea certe;  
an Phoebi soror? An Nympharum sanguinis una?  
sis felix, nostrumque leves, quaecumque, laborem,  
et, quo sub caelo tandem, quibus orbis in oris  
iactemur doceas; ignari hominumque locorumque  
erramus vento huc vastis et fluctibus acti;  
multa tibi ante oras nostra cadet hostia dextra.*



And Spenser's imitation, *Faery Queene*, ii. 3. 33 :

O goddesse (for such I thee take to bee),  
For nether doth thy face terrestriall shew,  
Nor thy voice sound mortall.

150. τοί, "of those who." A gen. plur. must often be supplied before a relative clause referring to a whole class of persons or things, for such a relative clause is only a substitute for the genitive case. Cf. *Od.* 16. 183 ; also *Od.* 4. 177, 613. Cf. also l. 153.

151. Ἀρτέμιδι : "The last of three short syllables is always lengthened in the arsis of a principal caesura before a consonant." A.-H. to *Od.* 3. 230. — σε ἐγώ : the hiatus is somewhat harsh, but is found elsewhere. Cf. οὔτε δνειρε, *Il.* 2. 8 ; τοῖσδε ἐών, *Il.* 3. 46.

152. See note on l. 16.

154. τρίς μάκαρες : cf. *Felices ter*, *Hor.* *Od.* i. 13. 17 ; *Od.* 5. 360 ; and *Verg. Aen.* i. 94, *O terque quaterque beati*. — σοί γε : "The admiration with which Odysseus sees the beautiful apparition is shown by the emphasis given to this ethical dative through γε." A.-H. Cf. Aeneas's address to Dido, *Verg. Aen.* i. 605, 606 :

*Quae te tam laeta tulerunt  
Saecula? qui tanti talem genuere parentes?*

155. μάλα πον, *for surely, I ween*. The asyndeton is causal.

156. ἐνφροσύνησιν, *with great pleasure*. The plural of abstract nouns for the concrete is quite common in Homer. Cf. l. 23, and see H. § 636. — λαίνεται, *grows warm*. λαίνω is the opposite of ριγέω. — εἵνεκα = ἐνεκα, usually stands after its gen., as *causa* in Latin.

157. λευσσόντων, *when they see*. We should expect the dative here agreeing with σφισι, but the participle is attracted into the genitive to agree with an omitted σφων, or is dependent upon θυμός and represents a stage in the development of the genitive absolute. Cf. *Od.* 9. 257, ὧς ἔφαθ' ἡμῖν δ' αἶτε κατεκλάσθη φίλον ἦτορ | δεισάντων, etc. — εἰσοιχνεύσαν, fem., to agree with σε supplied from σείω and θάλος is appositive to σε.

158. περί κῆρι, *exceedingly in heart* ; is an adverbial enhancement of μακάρτατος, περί being an adverb and κῆρι a dat. of place. — ἄλλων = πάντων. The superlative combined with ἄλλων is a

common Greek construction, and arose from a mixture of the comparative with ἄλλων and the superlative with πάντων. Cf. Tac. Agric. 34, *ceterorum Britannorum fugacissimi*, and Milton's famous lines, *Paradise Lost*, 4. 323:

Adam the goodliest man of men since born  
His sons; the fairest of her daughters Eve.

159. *ἔδνοισι βρίσας*, *prevailing with gifts*. *ἔδνα* are the gifts from the bridegroom to the father of the bride, and consisted chiefly of cattle. — *σε* is governed by *ἀγάγεται*. — *ἀγάγεται*: cf. note on l. 28.

160. *τοιόνδε ἴδον*: there is no real hiatus, because *ἴδον* = *φίδον*. — *ὀφθαλμοῖσιν*: apparently pleonastic, but really adds vividness. Cf. Isa. 6. 10, "Lest they see with their eyes, and hear with their ears, and understand with their heart."

162. *Δήλω*: see note, l. 8. A palm-tree was shown on the island in later times as that which Odysseus saw, and under which Apollo and Artemis were born. — *δὴ ποτε*, *once*; i.e. on the way to Troy. See 164.

163. *ἔρνος*, a shoot or scion, as a symbol of youthful slimness and beauty, is not used by Homer like *θάλος*, a branch of a tree, in the sense of a child. *ἔρνος* properly means springing up independently; and Delos (Pind. Fr. 58. 2) is called an *ἔρνος*, because it sprang up out of the sea. Its use here again emphasizes Nausikaa's beauty. — *ἀνερχόμενον*, *springing up*. Therefore it could not have been the palm under which Apollo and Artemis were born, as *νέον* and *ἀνερχόμενον* show that it was just springing up at the time that Odysseus saw it.

165. *τὴν ὁδόν*, "on that journey," cognate acc. with *ἦλθον*; § 1057; H. 715 b. — *ἧ*, "where." — *μέλλεν*: cf. l. 135. — *κακὰ κήδεα*, "refers to his wanderings." A.-H.

166. *ὡς δ' αὐτως*, and just, always in this form and at the head of the verse; it was later written *ὡσαύτως*. — *ἔτεθέπια*, pluperf., like impf., from root *ΘΑΠ-*. For the form see § 683. 1; H. § 458 D.

167. *ἐκ* belongs to *γαίης*, the separation from which is unusual. — *δδρν* = *δένδρον*.

168. ὥς, *as*, correlative of ὡς δ' αὐτως. — σέ, object only of ἀγαμαι, for τέθηπα is intransitive. — γύναι: cf. with lines 149, 175. γυνή, in the voc., is a term of high respect. Cf. John 2. 4.

169. δέ = *yet*, concessive parataxis. Cf. note, l. 6.

170. χθιζός, predicate adjective, where we should use an adverb. Cf. πεζοί, l. 319, and Hor. Ep. i. 6. 20, *Vespertinus pete tectum*. § 926; H. § 619.

171. φέροι agrees with κύμα, but belongs also with θέλλαι. Cf. Verg. Aen. i. 375:

*Nos Troia antiqua . . . diversa per aequora vectos  
forte sua Libycis tempestas appulit oris.*

172. ἀπ': not accented on account of the elision. — κάμβαλε = κάββαλε = κάτβαλε for κατέβαλε.

173. πάθω: in final clauses, after a past tense, either the subj. or opt. is allowed, and the subj. here naturally follows κάμβαλε, which has the force of a perfect tense. — οὐ belongs to παύσεσθ', though best translated with ὅλω.

174. παύσεσθ': the subject is κακόν, to be supplied. — πολλά agrees with κακά, to be supplied from κακόν. — τελέουσι is future. When contract verbs drop σ of the future, the present and future tenses are identical in form.

175. ἄνασσ' takes up the same mode of address as when he supposed the maiden a goddess; cf. lines 149, 168. — σε is emphasized both by separation from ἐς πρώτην and by its position at the head of the sentence; construe ἐς σέ πρώτην.

177. τήνδε πόλιν, *the city here*. δδε and οὗτος are often used in a local sense. No mention has been made of a city, but that one is high is a natural supposition because he sees the maidens at play.

178. ἄστυ is the city in reference to its dwellings, while πόλις refers to the community or body of citizens. There is probably no appreciable difference, save when the two words are joined together.

179. εἴλυμα σπείρων, *some wrapper for your linen*, a very modest request.

180. τόσα ὅσα, *all that*. — δοίην, optative of a wish; § 1507, H. § 870.



182. οὐ μὲν γάρ: sc. ἐστί. — κρείσσον καὶ ἄρειον are used substantively; “κρείσσον strong against δυσμενέεσσιν, ἄρειον happy among εὐμενέτησι.”

183. ἢ 50' (= 5τε) is explanatory of τοῦ γε, and we have a mixing of the two constructions after comparatives. Cf. II. 15. 509, οὐ τις τοῦδε νόος καὶ μή τις ἀμείνων, | ἢ μῖξαι. Cf. also Lys. 2. 73, and Cic. de Orat. 1. 169, *Quid hoc fieri turpius . . . potest quam eum in minimis tenuissimisque rebus ita labi.* — ἐχῆτον, sub. in a cond. rel. sentence, with ἄν omitted.

184. πόλλ' = πολλά, the change of accent being due to the elision; § 120; H. § 107. — ἄλγεα is in apposition to the preceding sentence, and is in the accusative. Notice the anaphorical arrangement of the opposed thoughts, and compare this with the chiasmic position in l. 178.

185. μάλιστα δέ τι ἔκλυον αὐτοί, *But they themselves know this best.* ἔκλυον, gnomic aorist, and therefore rendered like a present tense; § 1292; H. § 840.

187. ἐπεὶ has no apodosis expressed; there is a break in the thought at the close of this line, and when again taken up (l. 191) it is in a different form. — κακῶ, common.

188. αὐτός, *himself alone.* — ἔλβον, *fortune*, but generally *riches*.

189. ἐσθλοῖς ἤδὲ κακοῖσιν, *to high and low.* — ἐκάστω, appositive.

190. τὰς', *this*; i.e. his sorry plight and misfortune. — σὶ δέ corresponds anaphorically to σοί. For the thought, cf. Verg. Aen. v. 710:

*Quidquid erit, superanda omnis fortuna ferendo est;*

and Hor. Od. i. 24. 19, 20:

*Durum; sed levius fit patientia,  
Quidquid corrigere est nefas;*

and Chaucer (Knights Tale, 1086):

Take al in pacience.

Oure prisson, for it may non othir be;  
Fortune hath geven us this adversite.

*We most endure it; this is the schort and pleyne.*

191. νῦν δέ takes up the thought after the digression; cf. l. 172.

192. οὐτ' οὖν . . . οὔτε, *neither certainly . . . nor*.

193. ὦν, dependent upon τυγχάνειν or some such verb, to be supplied from the negative οὐ δυνήσεται. Translate, *Which it is right a much-tried suppliant, meeting any one, should not lack*.

194. Note here again the chiasitic position of the object and verb, and the anaphoric placing of δέ τοι in both clauses.

197. τοῦ δ' ἐκ, *And on him depend*. This use of ἐξ is unusual. Cf. Od. 11. 346, Ἀλκινόου δ' ἐκ τοῦδ' ἔχεται ἔργον τε ἔπος τε. — ἔχεται, sing., because κάρτος τε βίη τε form but one thought.

198-251. NAUSIKAA BIDS HER SERVANTS SUPPLY ODYSSEUS  
WITH FOOD AND CLOTHING.

198. ἦ ῥα, *"she spoke accordingly."* — κέλευσεν, *"called to."*

199. στήτέ μοι, *stop, I pray you*. μοι is ethical dat.; cf. l. 26. — ἰδοῦσαι, causal.

200. ἦ μή ποῦ . . . φάσθ', *Surely you don't think, . . . do you?* ἦ μή = Attic μῶν or ἄρα μή, and always expects the answer *No*. Here such an answer is expected for two reasons: (1) μάλα γὰρ φίλοι ἀθανάτοισιν, l. 203; and (2) οἰκέομεν δ' ἀπάνευθε το ἐπιμίσγεται ἄλλος, lines 204, 205.

201. οὐκ ἔσθ' . . . γένηται, *That man exists not as a living mortal nor ever shall be born*. — οὔτος is indefinite, and introduces the following relative sentence, ὅς κεν . . . ἵκηται. — γένηται has the force of a fut. ind., as is shown by the negative οὐδέ, a frequent use of the subj. in Homer; § 1355; H. § 868.

202. Φαίηκων "is emphatic, and is used consciously instead of the pronoun." A.-H. — ἵκηται: notice the rhyme-like ending with γένηται, and cf. l. 331.

204. πολυκλύστῳ ἐνὶ πόντῳ, *in the loud-surg-ing sea*; one of the arguments used for Scheria being an island; cf. note, l. 8.

205. ἔσχατοι, *"remotest of men"*; i.e. at the end of the world, and opposite to the Aegyptians, who are also called ἔσχατοι ἀνδρῶν, Od. 1. 23. It is emphasized by its position in the verse. — ἄμμι = ἡμῖν.



206. ὅδε, *but this man*. ὅδε is local, and is accompanied by a gesture or motion of the hand pointing toward Odysseus.

207. τόν is relative. — πρὸς Διός, *under the protection of Zeus*.

208. δόσις δ' ὀλίγη τε φίλη τε, *And a gift, however small, is welcome*. The expression is proverbial. Cf. II. 1. 167:

σοὶ τὸ γέρας πολὺ μείζον, ἐγὼ δ' ὀλίγον τε φίλον τε  
ἐρχομ' ἔχων ἐπὶ νῆας.

209. = 246.

210. ἐπὶ, *besides*, adverbial.

211. ἀλλήλησι κέλευσαν, *called to each other*. This "is a happy picturesque touch; it shows each, uneasy under reproof, endeavoring slyly to throw the blame on her fellow, and it indicates that flight had scattered them." Hayman.

212. ἐπὶ σκέπας, *(taking) him to a place of shelter*. ἐπὶ is pregnant; § 1225; H. § 788. Cf. I. 95.

214. πάρ: this separation by conjunctions is very frequent. — ἄρα, *also*. — εἵματα, *as garments*, predicative apposition, corresponding to the predicative dative (dat. of purpose or end) in Latin, which is not found in Greek.

215. = 79.

216. μὲν, subj. acc. of λούσθαι. — ῥῶσιν denotes the *means* as well as *place*, and hence the omission of the preposition.

217. δὴ ῥα τότ', *forthwith then*. δὴ can stand at the head of the sentence only in the expressions δὴ τότε = *tum vero*, and δὴ γάρ = *iam enim*, both which turns are epic.

218. οὕτω, *thus*, implying that they had already withdrawn or were now doing so. Cf. Vergil's *procul, o procul este*, though in a different connection. See Aen. vi. 258. — ὅφρ' = *while*. — αὐτός = *ipse, by myself*.

219. ἀμφί, adverbial, giving an idea of thoroughness.

220. ἔστιν, with δηρὸν, acquires the sense of a perfect; cf. the use of πάλαι, and of *iam, iam dudum*, etc., in Latin. Cf. Shak. Ham. iii. 1. 91, "How does your honour for this many a day?"

221. ἄντην = *coram, before your eyes*. — γε emphasizes ἐγώ, *I at least, no matter what another may do*. — λοέσσομαι, future with ἄν, instead of the more usual κεν.

222. **κούρη** is a term of higher respect than **ἀμφίπολος**, and by its use Odysseus ingratiates himself into the favor of the attendants.

223. **ἴσαν** = **ἦσαν**.

224. **ἐκ ποταμοῦ**, "with water from the river." The usual method of bathing (cf. Od. 10. 361) was to sit in the bath-tub and pour water down over the body from a large tripod lying near. — **νίξετο** takes the double acc. after the analogy of verbs of depriving, etc.

225. **ἄμπεχεν**: § 95. 4; H. § 73 d.

227. **πάντα**: sc. **χρῶα**. — **λίπ'**: see note, l. 96. — **ἄλειψεν** is generally used of anointing another, and seems to be put here only for metrical reasons.

228. **ἀμφί** belongs to **ἔσσαθ'**.

229. **τὸν μὲν** begins the apodosis to **ἐπεὶ δὴ** in l. 227. — **Διὸς ἐκγεγαυία**: cf. Vergil's *nate dea*, Aen. i. 582.

230. **εἰσιδέειν**: such an infin. is active rather than passive; § 1529; H. § 952 a. — **κάδ** = **κάτ**, the **τ** becoming **δ** before **δέ**.

231. **οὐλας, crisp, curling**. — **ὑακινθίνῳ ἄνθει**: the likeness to the hyacinth lies in the fulness and bushy appearance rather than in the color. According to Mr. Gladstone, there are only three similes of color in Homer.

232. **περιχέεται**, aor. subj., expressing a general condition. Cf. Verg. Aen. i. 592, 593:

*Quale manus addunt ebori decus, aut ubi flavo  
argentum Pariusve lapis circumdatur auro;*

and Spenser's simile, Faery Queene, iv. 6. 22, 23:

*Like to a golden border did appeare,  
Framed in goldsmithes forge with cunning hand."*

233. **Ἥφαιστος** as the worker in metal, and Athene as the mother of all arts, are properly connected here.

234. **χαρίεντα δέ**, a paratactic sentence of result. — **τελείει**: sc. **ἀνήρ** out of l. 232.

235. **κεφαλῇ τε καὶ ὤμοις**, partitive apposition to **τῷ**; § 917; H. § 625 c. Cf. Verg. Aen. i. 589:

*Namque ipsa decoram  
caesariem nato genetriz lumenque iuventae  
purpureum et laetos oculis adflarat honores;*

and Dryden, *Britannia Rediviva*, 132, 133:

For she herself had made his countenance bright,  
Breathed honour on his eyes and her own purple light.

236. ἀπάνευθε κιών: i.e. in order not to force himself upon the maiden and her attendants.

239. μεν, dependent upon κλυτέ; § 1102; H. § 742. Cf. l. 324.

240. οὐ . . . ἀέκητι, litotes. Cf. Verg. Aen. ii. 777:

*Non sine numine divom;*

and l. 387:

*Quisquis es, haud, credo, invisus caelestibus auras  
vitales carpis, Tyriam qui adveneris urbem.*

242. πρόσθεν, just now. — δή, I assure you —.

244. αἶ γάρ, *Would that* = Lat. *utinam*. — τοιόσδε = τοῖος ἐών οἷός ἐστι.

245. ἐνθάδε ναιετάων, appositive to τοιόσδε. — οἶ occupies an emphatic place in the chief arsis of the verse, and refers to Odysseus himself rather than to the indefinite τοιόσδε ἄδοι, aor. opt. of ἀνδάνω, denoting the wish as one still attainable.

246. = 209.

247. μάλα, very willingly.

248. πάρ, apocope; § 53; H. § 84. — Ὀδυσσῆι: the final ι is lengthened by the weight of the arsis and caesura.

249. ἦ τοι corresponds to αὐτάρ in l. 251. — δῖος Ὀδυσσεύς: cf. l. 1.

250. ἀρπαλέως, emphatic by its position; cf. ἐσθλή, l. 30. — δηρόν gives the imperf. the force of a pluperf. Cf. l. 220. — ἐδητύος: § 1140; H. 753 c. Odysseus had been without food for three or four days. On the eighteenth day after leaving Ogygia his raft was wrecked by Poseidon; he floated about for two days, landing on the twentieth day; he slept until the next day, when he was aroused by the maidens in their ball-play.

## 251-315. PREPARATIONS FOR RETURN TO THE CITY. NAUSIKAA DIRECTS ODYSSEUS TO ENTER ALONE.

251. Cf. 110, 112.

253. ἄν = ἀνά; cf. l. 248.



255. ὄρσεο, aor. imperat. of ὠρσόμεν, with the same meaning as ὄρσο (imperat. of ὠρμην). For the form see H. § 428 D, b. This form with σ is called a *mixed aorist*; cf. § 777. 8. — ἔμην: see note, l. 15.

257. Φαιήκων, part. gen., dependent upon the relative pronoun.

258. ἔρδειν, infin. for imperat.; § 1536; H. § 957. — δέ, for.

259. ἄν and κε in the same clause are found several times in Homer simply to enhance the thought; ἄν is never doubled, and κε rarely. — ἄγρους, poetical terminal acc. ἀγροῦς denotes the land, cultivated or not, while ἔργα denotes the farms. Cf. the phrase, Od. 10. 98, οὔτε βοῶν οὔτ' ἀνδρῶν . . . ἔργα; Verg. Georg. i. 118, *hominumque boumque labores*, and Aen. ii. 306, *sata laeta boumque labores*.

260. μεθ', behind.

261. ἔρχεσθαι: cf. ἔρδειν, l. 258. — ὀδόν: cf. l. 165.

262. ἐπὶν has its apodosis in l. 291, the construction being forgotten on account of the interrupting description. — πόλιος; § 1132; H. § 751. — ἐπιβήμεν, aor. subj.; § 788. 2; H. § 444 D. — πέρι: see note, l. 12. — πύργος = *paries*. For the description, cf. Od. 7. 44 f., τείχεα μακρὰ | ὑψηλὰ, σκολοπέσσιν ἀρηρότα, θαῦμα ἰδέσθαι.

264. λεπτή δ' εἰσέθμη is the low, narrow strip of land connecting the city with the mainland. The ships were drawn up here for convenience, because the front was probably rugged and steep, and the place of mooring must needs be low and sheltered, and because the Homeric ships were always drawn up on land. — ἀμφιέλισσαι, "curved."

265. εἰρύεται, "line." — ἐπίστιον, from ἐπὶ + στήναι, *standing-place*. According to the scholiasts, there was also a covering over the ships. — ἑκάστω: cf. l. 189.

266. ἀγορή, *place of assembly*. It was the usual resort of men in Homeric times, as later, whether there was public business to be transacted or not. — Ποσειδήμιον, a place sacred to Poseidon, and probably with an altar. — ἀμφίς, usually postpositive as here.



ναῦς.



267. ῥυτοῖσιν λάεσσι κατωρυχέσσ', *with hauled stones imbedded in the earth*, which probably served as seats.

268. ἐνθα, *there*. — ὄπλα, *tackling*, a general term which is afterwards more narrowly defined by πείσματα and σπείρα.

269. σπείρα: the *a* is lengthened by the weight of the arsis and caesura; cf. l. 248. — ἀποξύνουσιν, *trim*; i.e. make taper. The picture is very vivid.

271. εἶσαι refers to the symmetrical beauty and stately appearance of the ships.

273. τῶν, *of these*; i.e. the people in the ἀγορά, by which the princess would have to pass on her way home. — μῆ, dependent upon a verb of fearing or some such idea in the princess's mind.

274. μωμεύη, *blame*. This betrays the consciousness of love, for Nausikaa had already conceived a passion for Odysseus, and her natural maidenly modesty wished to hide from the coarse gaze of others what she herself most desired in her heart.

275. νύ, *perhaps*. — εἴπησι, *may say*; § 1355; H. § 868. The lines 275-289 were rejected by the ancient commentators as being inconsistent with the character of the princess; but the condition of woman in the later time would hardly admit the appreciation of the simplicity and naturalness of the earlier period.

276. τίς δ' ὅδε . . . ξείνος; *Who is this tall and handsome stranger that —?* ὅδε is local, as in 206, and is accompanied by a gesture.

277. ποῦ δέ μιν εὔρε; *Where was she so fortunate as to find him?* εὐρίσκω means to find what one seeks, and is the proper word for the people, since they are aware that the royal family have been seeking a husband for Nausikaa in foreign lands, as they were unwilling for her to marry beneath her station in life. — νύ: see l. 275. — οἱ αὐτῇ, *for herself*, and for none other.

278. πον, *doubtless*.

280. πολυάρητος is predicative, and emphasizes ἐξαμένῃ. A.-H.

281. ἥματα πάντα: see l. 46.

282. βέλτερον, *'Tis better so*; i.e. than not marrying at all, since she refuses to wed a Phaiakian. — καὐτή = καὶ αὐτῇ, denotes the bitter scorn for the act contained in ἐποιομένη, since she had, *in thus doing*, transgressed all bounds of maidenly reserve.

283. ἄλλοθεν is emphatic from its position. — τοῦσδε, *here*; cf. l. 206.

285. ὥς ἐρέουσιν sums up all that has being said from l. 275.

286. καὶ δέ: see l. 39. — νεμεσῶ = an opt. with ἄν in Attic. — ῥέχοι is irregular for the subj., a usage found chiefly in Homer (GMT. § 554), the regular sequence being seen in μίσσεται, l. 288.

287. πατρός . . . ἐόντων defines φίλων more narrowly. Cf. note, l. 13.

289. σὺ δέ: this position of δέ is regularly assumed when the vocative precedes, and occurs very frequently in tragedy. — ὦκα, *quickly*; i.e. *attentively*, for evening draws nigh, and she must hasten home. Some editors read here ὦδε = "*just as I say it.*"

290. πομπῆς καὶ νόστοιο, a light hendiadys. Cf. Verg. Aen. ii. 470, *telis et luce coruscus aena*.

292. αἰγείρων belongs with ἄλσος, as does also Ἀθήνης. For this double genitive, cf. Soph. Ant. 1204, 1205, πρὸς λιθόστρωτον κόρης | νυμφεῖον "Αἰδου κοῖλον εἰσεβαλνομεν. The ἀγρειος was probably the black poplar, though some have thought it the white or even aspen. — ἐν and ἀμφί are adverbial. — λειμών: sc. ἐστίν.

293. τέμενος, here the *royal park*, is also used of a place set apart and sacred to the gods. Thucydides (iii. 70. 5) says that the park of Alkinoos was shown even in his day by the Kerkyraians.

294. βοήσας = ὁ βοήσας.

295. μέναι: cf. ἔρδειν, l. 258, and ἔρχεσθαι, l. 261. — χρόνον, "*a while.*" — εἰς ὃ κεν = ἕστ' ἄν.

296. ἔλθωμεν = *venerimus*. "The aorist subjunctive may be translated by our future perfect or perfect, when the context shows that it refers to time preceding that of the leading verb." GMT. § 90, end. — δώματα, in prose, would require a preposition.

297. ἔλπη, *think*.

300. καί, *even*, a paratactic sentence of result. Translate, *so that*. — ἡγήσαιο, potential optative.

301. τοῖσι refers to δώματα, l. 299, and is dat. after εἰοκρά.

302. οἷος δόμος = οὔτι τοῖος δόμος, etc. Translate, "Since so goodly is the house of Alkinoos, the hero."

303. ἥρως: the shortening of a long vowel within a word is found several times. — δόμοι refers to the whole house, of which the special part is mentioned later in αὐλή, a method which brings the picture more vividly before our eyes, as the house strikes our view before any individual part.

304. μάλα belongs with ὦκα. — μεγάροιο: see l. 51; at the farther end of the house was the ἐσχάρα, and hence διελθέμεν.

305. μητέρ' = ὡς μητέρ'. — ἐν πυρὸς αὐγῇ, "in the fire-light."

306. See note on 53. — ἰδέσθαι, to see.

307. κίονι κεκλιμένη means that the κλισίη or κλισμός, upon which she was sitting, rested against the pillar, for Arete is spoken of as being seated. — οἱ belongs with δμῳαί, not with δπισθεν; cf. 131.

308. αὐτῇ: sc. κίονι = the same pillar, so that they were near each other.

309. τῷ, upon which, belongs with ἐφήμενος.

311. ἡμετέρης: after coming to the house, the maiden uses the household word, ἡμετέρης including her brothers.

312. χαίρων belongs to ἰδῆαι.

313-315 are wanting in some manuscripts, and are regarded as spurious by the best editors. They belong to Od. 7. 75-77.

314. ἐλπωρή: as in Latin, expressions of hope, etc., regularly require the fut. inf., but the present and aorist are sometimes found.

315. ἐς belongs also to οἶκον εὐκτίμενον.

### 316-331. THE RETURN HOME. ODYSSEUS STOPS IN THE GROVE AND ADDRESSES A PRAYER TO ATHENE.

316. φαεινῇ probably means that the handle was highly polished; cf. 81.

318. ἐν μὲν . . . ἐν δέ: note the anaphora. — πλίσσοντο πόδεσσιν, "well they trotted." Cf. Verg. G. iii. 192, *sinuetque alterna volumina crurum*.

319. ἄμα, adverbial. — πεῖοι: cf. l. 170.

320. νόψ, with judgment.

**321.** τε . . . καί : translate the second member by a subordinate sentence with *when* ; cf. l. 6.

**322.** ἄρα, *accordingly*, referring to Nausikaa's injunctions, l. 295.

**325.** νῦν δὲ πέ, *now then at last*.

**326.** ὅτε . . . ἐννοσίγαιος is explanatory apposition of παυόμενον, and shows what a vivid impression was then made upon Odysseus by the terrors and dangers through which he passed and the great suffering entailed. ἐννοσίγαιος = Poseidon.

**327.** Priam uses these same words when about to go to Achilles to beg Hector's body. See Il. 24. 309.

**329.** αἰδέο refers to the respect due from the younger to the elder. Cf. Il. 8. 204, οἷσθ' ὡς πρεσβυτέρουσιν ἐρινύες αἰὲν ἔπονται.

**330.** ὁ δέ introduces a paratactic causal sentence.

**331.** πάρος = πρίν.





## VOCABULARY.

### A

Ἀγάλλω, ἀγαλῶ, ἡγήλα, *glorify*;  
mid. *delight, exalt*, 272.

ἄγαμαι, ἡγασάμην, ἡγάσθην, *ad-*  
*mire*, 168.

ἀγαυός, ἡ, ὅν [ἴαφ or γαυ, *glad*],  
*illustrious*, 55.

ἀγγέλλω, ἀγγεῖλῶ, ἡγγείλα, ἡγγε-  
λκα, ἡγγελλμαι, ἡγγέλθην, *report*,  
*announce*, 50.

ἄγε [ἀγω, *drive*], properly imper.  
of ἀγω, but used adverbially,  
*quick! come!* 36, 126.

ἀγλαός, ἡ, ὅν, *shining, bright*;  
*sunny*, 291.

ἀγορή, ἡ, ἡ [ἀγείρω, *collect*], *any*  
*assembly*; *place of meeting*;  
*market-place*, 266.

ἄγριος, α, ὃν [ἀγρός, *field*], *wild*;  
*savage*, 120.

ἀγρο-νόμος, ὃν [ἀγρός, *field* +  
νέμ-, *allot*], *rural, wild*, 106.

ἀγρός, ὃν [ἴαγ-, *drive*], *field, land*,  
259.

ἀγρότερος, α, ὃν [ἀγρός, *field*], *wild*,  
133.

ἄγρωστις, ἰδος, ἡ [ἀγρός, *field*],  
*field-grass*, 90.

ἄγχι, adv. [ἴαχ-, ἴαγχ-, *squeeze*],  
*near, close to, hard by*, 56, 291.

ἄγχιστα, adv. superl. of ἀγχι,  
*nearest*, 152.

ἄγχου, adv. [ἀγχι, *near*], *near*, 5.

ἄγω, ἄξω, ἡγαγον, ἡχα, ἡγμαι,  
ἡχθην [ἴαγ-, *drive*], *lead, bring*,  
*drive*; *lead*, 7; *carry*, 37, 58;  
*attend*, 28; *conduct as a bride*,  
159.

ἀ-δευκής, ἑς, *slandorous*, 273.

ἀ-δμής, ἡτος, ὅ, ἡ [ἀ priv. *not* +  
ἴδαμ-, *tame*], *unwedded*, 109,  
228.

ἄδοι, 2 aor. opt. of ἀνδάνω.

ἀεί, αἰεῖ, αἰέν, adv. [ἴαει-, *ever*],  
*always, ever*, 42, 64, 156, 177.

ἀ-εἰκέλιος, α, ὃν, *ill-looking*, 242.

ἀ-έκῃτι, adv. [ἴαεκ-, ἑκ-, *move*],  
*against the will of*, 240, 287.

ἄημι, ἀήμερος [ἴαφ- for φα-, *blow*,  
*breathe*], *blow*; *be beaten by*  
*the wind*, 131.

ἀ-θάνατος, ἡ, ὃν [ἀ priv. *not* +  
ἴθαν-, θνη-, *die*], *immortal*, 16,  
203, 309.

\*Ἀθηναίη, ἡ, ἡ [ἴαθ-, ἴαρθ-, *bloom*],  
*Athene*, Lat. *Minerva*, *goddess*  
*of mental power and of war*.

dom, of warlike prowess, and of skill in the arts of life. She sprang fully-armed from the head of Zeus. Her favorite bird was the owl, and the olive-tree was sacred to her. She was the protecting goddess of Athens, and was said to have founded the court of Areopagus, and to have cast the deciding vote in favor of Orestes. 229, 322.

Ἀθήνη, ης, ἡ, another form of Ἀθηναίη, 2, 13, 24, 41, 112, 139, 233, 291, 328.

αἰ, Dor. form of εἰ, cond. conj. if; αἰ γάρ, O that, would that, 244.

αἴγαιος, η, ον [αἶξ, goat], of or belonging to a goat, 78.

αἴγειρος, ου, ἡ, black poplar, 292.

αἰγί-οχος, ον [αἰγίς, shield + √σεχ-, have], Aegis-holding, epithet of Zeus, 105, 324.

αἴγλη, ης, ἡ, light of the sun, day-light, radiance, 45.

αἰδέομαι, αἰδέσομαι, ἥδεσάμην, ἥδέσμαι, ἥδέσθην [αἰδώς, shame], feel shame, 221; shrink from, 66; regard, 329.

Ἄιδης, ου, εο, αο, also gen. Ἄιδος, ὁ [ἀ priv. not + √ιδ-, see], Hades, Lat. Pluto, god of the lower world, was the son of Kronos and Rhea, and brother of Zeus, 11.

αἰέ, αἰέν, see αἶ.

αἶθρη, ης, ἡ [∕αἶθ-, burn, shine], clear sky, fair weather, 44.

αἰνώς, adv. [αἰνός, terrible], terribly; exceedingly, 168.

αἰπεινός, ἡ, ὅν [αἰπύς, high], high, steep, precipitous, 123.

αἰρέω, αἰρήσω, εἶλον, ἤρηκα, ἤρημαι, ἤρέθην [∕αἶρ-, ἐλ-, take], take, 91, 140.

ἀ-κηδής, ἐς [ἀ priv. not + ∕καδ-, care], careless; neglected, 26.

ἀκούω, ἀκούσομαι, ἤκουσα, ἀκήκοα, ἤκούσθην [∕κοφ-, hear], hear, 325.

ἀλάομαι, ἀλήθην, to wander, rove, lose one's way, 206.

ἄλγος, εος, τό, pain, grief, distress, 184.

ἀλέγω [ἄλγος, pain], to trouble oneself; to take care of, 268.

ἀλείνω [ἀλέη, an avoiding], to avoid, shun, 273.

ἀλείφω, ἀλείψω, ἤλειψα, ἀλήλιφα, ἀλήλιμμαι, ἤλειφθην [∕1 λιτ-, oil], to anoint with oil, to oil the skin, 227.

ἄλι-πόρφυρος, ον, of sea-purple, of true purple dye, 53, 306.

ἀλκή, ἡς, ἡ, with metaplastic dat. ἀλκί [∕αλκ-, αρκ-, keep off], defence; strength, 130.

ἀλκί, see ἀλκή.

Ἄλκι-νοος, ου, ὁ, son of Nausithoos, king of the Phaiakians in Scheria, husband of Arete, and father of Nausikaa, Laodamos, Helios, and Klutoneos, 12, 139, 196, 213, 299, 302.

ἄλλά, adv. conj. [ἄλλος, another], but, on the contrary, 11, 36, 110, 126, 174, 175, 206, 209,

- 246, 256, 271, 303; ἀλλὰ μάλα, *only*, 258.
- ἀλλ-ήλοιν, αἰν, οἰν, *one another*, 211, 216.
- ἄλλοθεν, adv. [ἄλλος, *another*], *elsewhere, from abroad*, 283.
- ἄλλος, η, ο [ἄλ-, *other*], *another*, 286; *other*, 112, 158, 176, 205, 251; *else*, 68, 192; *too, besides*, 84; *one . . . another*, 138.
- ἄλλυδις; adv. [ἄλλος, *another*], *to another place*; with ἄλλος, *one here, one there*, 138.
- ἄλμη, ης, ἡ [ἄλς, *sea*], *sea-water, brine*, 137, 219, 225.
- ἀλοιφή, ῆς, ἡ [ἀλείφω, *anoint*], *fat; ointment*, 220.
- ἄλς, ἀλός, ὁ, *grain of salt*; ἡ, *the briny deep*; *sea*, 94, 226.
- ἄλσος, εος, τό, *a grove*, usually containing an altar, and sacred to some divinity, 291, 321.
- ἀλφειστής, ου, ὁ [ἀλφάνω, *work*], *hard-working*, 8.
- ἄλωή, ῆς, ἡ [ἄλ-, *roll*, *grind*], *threshing-floor*; *vineyard or orchard*, 293.
- ἀλώμενος, see ἀλάμαι.
- ἄμα, adv. [ἄμ-, ὅμ-, *together*], *at once, at the same time*, 32, 319; *prep. with*, 84, 105; *at the same time with*, 31.
- ἄμαξα, ης, ἡ [ἄμα, *together* + ἄγ-, *drive*], *a carriage, heavy wagon*, 37, 260.
- ἁμαρτάνω, ἁμαρτήσομαι, ἥμαρτον, ἡμάρτηκα, ἡμάρτημαι, ἡμαρτήθην, [ἄμερ-, *waste away*], *to miss*, 116.
- ἁμείβω, ἁμείψω, ἁμείψομαι, ἡμεῖψά-μην [ἄμεφ-, μαφ-, *move, push*], *alternate, change*; *mid. answer*, 67.
- ἄμμι, see ἡμεῖς.
- ἄ-μοτον, adv. [ἄμοτος, *steady*], *unceasingly, steadily*, 83.
- ἄμπ-έχω, *to cover, lie thick upon*, 225.
- ἄμ-φάδιος, α, ον, *open, publicly declared*, 288.
- (ἄμφ-έρχομαι), only 2 aor. ἄμφ-ήλυθε, *surround, come to; sound near*, 122.
- ἄμφί, adv. *around*, 9, 219, 292.
- ἄμφι-βάλλω, *throw around, put on*, 178.
- ἄμφι-ελισσα, ἡ [ἄμφί, *around* + ἐλίσσω, *turn*], *curved at both ends*, 264.
- ἄμφι-έννυμι, *to put on*, 228.
- ἄμφίπολος, ου, ἡ [ἄμφί, *around* + ἄπελ-, *be in motion, be*], *a female attendant*, 18, 52, 80, 84, 109, 115, 116, 198, 199, 217, 218, 238, 239, 246, 260, 320.
- ἄμφίς, adv. *about, around*, 266.
- ἄν, epic κε, κεν, adv.; a postpositive particle with no exact equivalent in English. It is used: 1. in *condit. rel.* and in *temp. protases*, where ἄν unites with εἰ (ἐάν, ἄν, ἥν) and with the relatives, 259, 303, 304; 2. in the *apodosis*, 300; 3. with *fut. ind.*, 221; 4. with *opt.* in a *polite question*, 57.
- ἀνα-βαίνω, *go up; arise, go abroad* (among men), 29; *mount*, 253.



ἀνασσα, ης, ἡ [ἀναξ, *lord, ruler*],  
mistress, queen, princess, 149,  
175.

ἀνδάνω, 2 aor. ἄδον [ἄδ-, *please*],  
*please, delight*, 245.

ἄνεμος, ον, ὁ [ἄν-, *blow*], *wind*,  
20, 43, 210.

ἀν-έρχομαι, *go up; shoot up*, 163,  
167.

ἀ-νέφελος, ον, *unclouded*, 45.

ἀνὴρ, ἑρως, or ἀνδρός, ὁ, *man*, 3,  
5, 8, 114, 161, 200, 201, 202,  
232, 241, 279, 288; *husband*,  
181, 184.

ἄνθος, εὖς, τό [ἄθ-, ἀνθ-, *bloom*],  
*blossom, flower*, 231.

ἄνθρωπος, ον, ὁ [ἀνὴρ, *man*  
+ ὤψ, *face*], *mankind, the*  
*world*, 188; *man*, 29, 125, 177,  
259.

ἀν-ίστημι, *to make stand up;*  
*transfer*, 7.

ἄντα, adv. [ἄντ-, *against*], *oppo-*  
*site; in the presence of, before*,  
141.

ἄντην, adv. [ἄντα, *before*], *over*  
*against; in the presence of,*  
*openly*, 221.

ἀντιάω, ἀντιάσω, ἡντίασα [ἄντ-,  
*against*], *meet; fall in with by*  
*chance*, 193.

ἀντι-βολέω [ἀντί, *against* + βάλλω,  
*throw*], *come in the way of,*  
*meet accidentally*, 275.

ἀντί-θεος, η, ον, *god-like, equal to*  
*the gods*, 241, 331.

ἀντίον, adv. [ἀντίος, *opposite*], *in*  
*opposition; ἀντίον ἡῦδα, an-*  
*swered*, 186.

ἄνωγα, epic perf. with pres. sense  
*command, bid*, 216.

ἀπάνευθε(ν), adv. *afar off, away;*  
*apart*, 204, 223, 236.

ἄ-πᾶς, ᾶσα, αν, *entire, all*, 20.

ἄ-παστος, ον [ἀ priv. *not* + ἵπα-,  
*πατ-, nourish, feed*], *not having*  
*eaten, without food*, 250.

ἀπήνη, ης, ἡ, *a four-wheeled*  
*wagon*, 57, 69, 73, 75, 78, 88,  
90, 253.

ἀ-πινύσσω [ἀ priv. *not* + πινύτος,  
*wise*], *to lack understanding*,  
258.

ἀπό, prep. with gen. *from, out,*  
*away*, 12, 18, 90, 172, 278;  
*far from*, 40, 220, 294.

ἀπο-βαίνω, *go away*, 41, 47.

ἀπο-βάλλω, *throw off*, 100.

ἀπο-θαυμάζω [θαῦμα, *wonder*],  
*marvel much at, wonder at*,  
49.

\*Ἀπόλλων, ωνος, ὁ, son of Zeus  
and Leto, brother of Artemis,  
and, like her, causing death.  
He was god of the sun and of  
light, and replaced Hyperion  
of the former dynasty. He  
was god also of music, poetry,  
youth, and prophecy, and was  
guardian of the flocks and  
herds. He is portrayed with  
flowing hair, and as being ever  
young. The laurel was sacred  
to him, upon which he con-  
ferred everlasting life, because  
of his love for Daphne, who  
was said to have been changed  
into a laurel-tree, 162.

ἀπο-λούω, *wash off*; mid. *bathe*, 219.

ἀπο-οξύνω, aor. inf. ἀποξύναι, *bring to a point, make taper*, 269.

ἀπο-πλύνω, iter. imp. ἀποπλύνεσκε, *to wash clean*, 95.

ἀπό-προθεν, adv. *far away*, 218.

ἀπο-σταδά, adv. [ἀφίστημι, *stand away*], *standing far away*, 143, 146.

ἄπτω, ἄψω, ἥψα, ἤμμαι, ἥφθην, *fasten*; *lay hold of*, 169.

ἄρα, postpositive particle implying connection, written ἄρ before consonants; ῥα is enclitic. It denotes an inference from what precedes, *now, then, now then, therefore, accordingly, no doubt, indeed, certainly, etc.*, 3, 21, 41, 72, 100, 110, 120, 145, 198, 212, 214, 216, 217, 223, 235, 238, 247, 248, 252, 316, 322. Sometimes joined with causal conjunctions, γάρ ῥα, 329.

ἀράομαι, ἀράσομαι, ἡρᾶσάμην, ἡράμαι, *pray to*, 323.

ἀραρίσκω, ἥρσα, ἥρθην; 2 perf. ἀρᾶρα, 2 aor. ἥραρον [√1 ἀρ-, *fit*], *fit together*; *fit*, 70; *construct*, 267.

ἀραρυῖα, perf. part. of ἀραρίσκω.

ἄργυρος, ου, ὁ [√ ἀργ-, *bright*], *silver*, 232.

ἀρείων, ου [√ ἀρ-, *fit*], used as comp. of ἀγαθός, *fitter, better*, 182.

ἀρήμενος, η, ου, *overcome, burdened*, 2.

ἀρί-γνωτος, η, ου [√ γνο-, *perceive*], *easy to be known*, 108, 300.

ἄριστεύς, ἑως (ῆος) [√1 ἀρ-, *fit*], *the best*; usually pl. *chiefs, princes*, 34.

ἄριστος, η, ου [√ ἀρ-, *fit*], used as superl. of ἀγαθός, *best, bravest, first, noblest*, 257.

ἄρουρα, ας [√2 ἀρ-, *plough*], *tilled or arable land*; *farm*, 10.

ἀρπαλέως, adv. [ἀρπαλέος, *greedy*], *greedily*, 250.

Ἄρτεμις, ἰδος, ἡ, daughter of Zeus and Leto, and sister of Apollo; causing the death of women, as Apollo of men. She was goddess of the chase, and identified with the Roman Diana, 102, 151.

ἄρχω, ἄρξω, ἤρξα, (ἤρξα), ἤργμαι, ἤρχθην, *begin*, 101; *rule*, 12.

ἄσκός, οὔ, ὁ, a skin made into a bag or leather bottle, usually a goat-skin; the raw side of the skin was placed inwards, the seams tightly sewed and pitched, and the neck was closed by binding with a cord, 78.

ἄστυ, εως, τό, a town or city, 178, 194; ἄστυδε = *in urbem, citywards*, 296.

ἀσφαλής, ἑς [√ σφαλ-, *waver*], *fast, firm, steady*, 42.

ἀτάρ, also αὐτάρ, adversat. conj. *but, and*; always first in the sentence introducing an objection or self-correction, 69.

ἀ-τιμάζω, áσω, etc. [ἀ priv. not + τι-, honor], dishonor, disdain, treat with disrespect, 283.

ἀ-τρύγετος, on [ἀ priv. not + τρώ, wear out], unwasting, restless, 226.

Ἀτρυτώνη, ης, ἡ [ἀ priv. not + τρώ, wear out], *The Unwearied*, Tameless, epithet of Pallas Athene, 324.

αὖ, adv., postpositive, of temporal relations, sometimes adversative and preceded by δέ; again, in turn, moreover, on the other hand, also, 158, 186.

αὐγή, ης, ἡ, bright light, radiance, 98, 305.

αὐδάω, imp. ἡῦδων [ἄφ-, φα-, breathe], speak; ἀντλον ἡῦδα, answered, 186.

αὐδήεις, εσσα, εν [αὐδάω, speak], speaking with human voice, 125.

αὐλή, ης, ἡ, court-yard; it was before the house, surrounded with outbuildings, and contained the altar of Zeus Ἐρκεῖος in its centre, so that it was both the meeting-place of the family and the cattle-yard. It had two doors; one, the house-door, the other through the αἶθουσα into the πρόδομος.

αὐτάρ, advers. conj., always first in the sentence and used to introduce a contrast; but, however, yet, besides, 2, 93, 99, 132, 224, 227, 251, 262, 297; cf. ἀράρ.

αὖ-τε, adv. on each occasion; but,

further, moreover, 112; now, 119; cf. αἶ.

αὐτή, ης, ἡ [ἄφ-, φα-, breathe], shout, 122.

αὐτίκα, adv. forthwith, on the spot, immediately, 48, 148, 323.

αὐτόθι, adv. on the spot; there, 245.

αὐτός, ἡ, ὅν, intens. pron. self, 27, 35, 39, 60, 83, 99, 126, 185, 188, 218, 253; same, 308; in the oblique cases without the art. it serves as the 3d pers. pron., 137, 177, 282, 329.

αὖτως, adv. thus; just as he is, 143; ὡς αὖτως, just as, 166.

αὔω, aor. ἀυσα or ἡυσα [ἄφ-, φα-, breathe], call aloud, shout, 117.

ἄφαρ, adv. straightway, forthwith, at once, 49; usually at the head of the sentence with δέ following, but without δέ it is postpositive; cf. αὐτίκα.

ἀφ-ικνέομαι, -ίξομαι, ἵγμαι, 2 aor. -ικόμην [ἄφικ-, reach], come to, reach, 297.

ἄφρων, on, gen. -ονος [ἀ priv. not + φρήν, mind], senseless, 187.

## B

βαθύς, εἶα, ὕ, high, deep, 116.

βαίνω, βήσομαι, -έβην, βέβηκα [ἄβα-, go, come], go, set out, 3, 11, 13; with the inf. start, 15, 50, 130.

βάλλω, βαλῶ, ἔβαλον, βέβληκα, βέβλημαι, ἐβλήθην [ἄβαλ-, throw], throw, stretch out, 311.



**βασίλεια**, ας, ἡ [βασιλεύς, king], queen, princess, 115.

**βασιλεύς**, έως, ὁ (ῆος), leader of the people, king; prince, lord, 54.

**βέλτερος**, α, ον = βελτίων [√βολ-, will, choose], poet. comp. of ἀγαθός, preferable, better, 282.

**βιά**, ᾱς, ἡ (-η, ης), force, strength, 197; βίηφι, in strength, 6.

**βίος**, ου, ὁ, biow, 270.

**βοάω**, βοήσομαι, ἔβοησα [√βοφ-, cry, bellow], shout, call, 294.

**βόθρος**, ου, ὁ, hole, pit, 92.

**βουλεύω**, βουλεύσω, etc. [√βολ-, will, choose], take counsel, deliberate, 61.

**βουλή**, ῆς, ἡ [√βολ-, will, choose], will; plan, 61; assembly, 55; βουλὰς βουλεύειν, hold councils.

**βοῦς**, βοός, ὁ or ἡ [√βοφ-, cry, bellow], cow, ox, 132.

**βρίθω**, βρήσω, ἔβριθα, βέβριθα, be heavy; prevail, 159.

**βροτός**, ου, ὁ [√μep-, μop-, μap-, μpo-, waste away], a mortal, 119, 129, 153, 160, 201, 205.

**βρώσις**, εως, ἡ [√βοp-, βοp-, swal-low], food, 209, 246, 248.

**βωμός**, οὔ, ὁ [√βα-, go, come], any raised place; altar, 102.

Γ

**γαῖα**, ας (ης), ἡ, earth; country, land, 119, 167, 177, 191, 195, 202, 315, 331.

**γάμος**, ου, ὁ, marriage, 26, 66, 288.

**γάρ**, caus. conj. postpositive [γέ

+ ἄρα], for, usually gives the cause, reason, explanation, or confirmation of a statement following or preceding the clause with γάρ; sometimes it must be translated by indeed, certainly, now, then, namely, for example, 66, 136, 139, 160, 164, 173, 175, 182, 203, 207, 250, 265, 270, 301; γάρ τοι, for surely, 29; ἢ γάρ, for truly, 220; γάρ δή, for, of a truth, 242; αὖ γάρ, O that! 244; γάρ ῥα, for, certainly, 329.

**γαστήρ**, τρός (έρος), ἡ, belly, 133.

**γέ**, intensive particle, postpositive and enclitic, throws its force upon the preceding word or emphasizes the clause introduced by that word; it is often untranslatable, and sometimes, like Latin quidem, it means yet, at least, nevertheless, indeed, even, certainly, 84, 88, 107, 109, 120, 151, 154, 182, 190, 221, 286, 288, 309, 313.

**γεγάσι**, perf. ind. of γέγνομαι.

**γέγηθε**, perf. ind. of γηθέω.

**γέγωνα**, 2 perf. as pres. make one's self heard; ὅσον τε γέγωνε βοήσας, as far as one shouting can be heard.

**γείνομαι**, έγεινάμην [√γεν-, bear], be born; aor. bear, 25.

**γένος**, eos, τό [√γεν-, bear], family, 35.

**γηθέω**, perf. γέγηθα (as pres.) [√γαυ-, γαφ-, glad], rejoice, make glad, 108.



γίγνομαι, γένησομαι, ἐγενόμην, γέγονα or γεγένημαι [√γεν-, bear], be born, 201; be, 62, 285.

γλαυκ-ᾠπῖς, ἰδος, ἡ, bright-eyed, gleaming-eyed, used only of Athene, 13, 24, 41, 112.

γόνυ, γόνατος, τό, gen. plur. γούνων, knee, 142, 147, 169, 320.

γούνατα, etc., see γόνυ.

γούνουμαι, only pres. and imperf. [√γόνυ, knee], supplicate, 149.

γυῖον, ου, τό, limb, 140.

γυμνός, ἡ, ὁν, naked, 136.

γυμνώω, ὥσω [γυμνός, naked], to lay off one's clothes, 222.

γυνή, γυναικός, ἡ [√γεν-, bear], woman; designating sex, female, woman, 52, 80, 161, 168.

## Δ

δ' = δέ, and = δὴ before αὔ, 158.

1 ΔΑ-, an old root, learn, Lat. disco, has a causal sense in the redupl. 2 aor. δέδαε, taught, 233.

δαίμων, ονος, ὁ, divinity, god, 172.

δαί-φρων, ονος [√δα-, learn + φρήν, mind], prudent, wise, 256.

δαίω [√δαφ-, burn], kindle; pass. blaze like fire, 132.

δαμάζω, ἐδαμάσθην, ἐδαμασάμην, ep. 2 aor. ἐδάμην, part. δαμείς [√δαμ-, tame], tame; κηρὶ δαμείς, having met his doom, 11.

δαρτόμαι, ἐδα(σ)άμην [√2 δα-, divide], divide, divide among themselves, 10.

δέ, conj. postpos. but, 20, 67, etc.; the adversative force is often weakened and δέ becomes simply and, 48, 49, 50, etc.; it may also be rendered by however, yet, further, to be sure, now, while, and occasionally it may be omitted in translation, 8, 9, 18, 19, etc.; μέν is often found in the foregoing clause to show that δέ is to follow, and μέν . . . δέ = while . . . yet, both . . . and.

δέατο, imperf., he seemed, me-thought he was, 242.

δέδαεν, see ΔΑ.

δέδια, see δειδω.

δεῖδω, δέλομαι, ξδεῖσα, δέδοικα and δέδια [√δι-, fear], fear, be afraid, 168.

δείκνυμι, δείξω, ξδειξα, δέδειχα, δέδειγμαι, ἐδείχθην [√1 δακ-, show], show, 144, 178, 194.

δείπνον, ου, τό [√δα-, feed], dinner, the chief meal of the day, the time for it varying with the fashion, but it was generally taken towards evening, 97.

δέμνιον, ου, τό [√δεμ-, build], usually plur. bedstead or mattress; bed, 20.

δέμω, ἐδειμάμην [√δεμ-, build], build, 9.

δέος, δέους, τό [√δι-, fear], fear, 140.

δεύω, δέυεται, drench, moisten; be wet, 44.

δεύω, epic of δέω, usually mid. δεύομαι, fut. 2 pers. sing. δευήσεται, want, 192.

**δή**, intens. part. post. emphasizes the word to which it belongs and which it usually immediately follows; it is variously rendered by *now*, *just now*, *indeed*, *surely*, *especially*, *truly*, *exactly*, *accordingly*; sometimes by *you know*, *you see*, *I assure you*, and often its force can be shown only by the tone of the voice, 57, 165, 255; *ὅτε δή*, *when now*, 85, 110; *ὅς ποτε*, *once, once upon a time*, 162; *ὅς ῥα τότε*, *forthwith, then*, 217, 238; *ἐπεὶ δή*, *when indeed*, 227; *γὰρ δή*, *for surely*, 242; *νῦν δή*, *now*, 325.

**δηϊότης**, ἡτος, ἡ [δηϊός, *hostile*], *battle, slaughter*; with *φέρω*, *to offer harm*, 203.

**Δήλος**, ου, ἡ, *Delos*, one of the Cyclades, the birthplace of Apollo and Artemis and sacred to them; it is also called Ὀπ-*τυγία*. It was said to have floated about, till Zeus bound it with adamantine chains that it might receive Leto.

**δημος**, ου, ὁ [δᾶ-, *divide*], *the commons, community; land*, 3, 34, 274, 283.

**δήν**, adv. [δῖ-, *long*], *long*; οὔτοι ἔτι δὴν, *not much longer*, 33, 167.

**δηρός**, ἄ, ὅν [δὴν, *long*], *long, too long*; *δερὸν* (sc. χρόνον), *as adv. for a long time, all too long*, 220, 250.

**δῆω**, only pres. with fut. sense [δᾶ-, *learn*], *find, meet with*, 291.

**διά**, prep. with gen. or acc. *through*; with acc., 50.

**δια-φράζω**, διεπέφραδε, redupl. 2 aor. *admonish*, 47.

**δίδωμι**, δώσω, ἔδωκα, δέδωκα, δέδομαι, ἐδόθην [δο-, *give*], *give*, 79, 144, 178, 180, 190, 209, 215, 246, 327.

**διερός**, ἄ, ὅν [δῖ-, *fear*], *living, alive*, 201.

**δι-έρχομαι**, *to pass through*, 304.

**δίκαιος**, α, ον [δᾶκ-, *show*], *just, equitable*; *civilized*, 120.

**δίνη**, ης, ἡ, *an eddy*, 116.

**δῖνῃς**, εσσα, εν [δῖνη, *eddy*], *eddy-ing, whirling*, 89.

**δῖος**, α, ον [δῖ-, *shine*], *divine, noble, royal*, 1, 117, 127, 217, 224, 249, 322.

**δμῶή**, ης, ἡ [δᾶμνημι, *tame*], *properly, a female slave taken in war; a female slave*, 99, 307.

**δμῶς**, ὡς, ὁ [δᾶμνημι, *tame*], *properly, a slave taken in war; a slave*, 69, 71.

**δοάσασατο**, Hom. aor. form = Att. ἔδοξε, *it seemed*, 145; cf. *δέατο*.

**δοκέω**, δόξω, ἔδοξα, ἐδόσμαι, ἐδόχθην [δοκ-, *seem*], *seem*, 258.

**δόμος**, ου, ὁ [δέμω, *build*], *building; house*, 302; *sheep-fold*, 134; *rooms*, 303.

**δόρυ**, δόρατος, τό, *a stem, a tree*, 167.

**δόσις**, εως, ἡ [δᾶ-, *give*], α. οἷσθ. 208.

**Δύμας**, *αυτός, ὁ*, *Dymas*, a Phaiakian, a famous seaman, and father of Nausikaa's girl friend whose likeness Athene took when appearing to Nausikaa in a dream, 22.

**δύνω**, *δύσω, ξδύσα, δέδυκα, δέδυμαι, έδύθην*, 2 aor. *ξδύν*; ep. aor. *δύσereo*, mid. *cause to sink; set* (of the sun), 321.

**δύο** (*δύω*), *δυοῖν*, *two*, 18, 63.

**δύσereo**, see *δυνω*.

**δυσμενής**, *ές* [*δύς*, *ill + μένος*, *will*], *bearing ill-will, hostile*, 200; *enemies*, 184.

**δύστηνος**, *ον*, *wretched, miserable, unfortunate*.

**δῶμα**, *ατος, τό* [*δέμω*, *build*], *house*, 13, 50, 256, 296, 297, 299, 302.

## E

**έγγύθεν**, adv. [*έγγύς*, *near*], *near*, 279.

**έγείρω**, *έγερῶ, ήγειρα, έγρήγορα, έγήγερμαι, ήγήρθην*, *arouse, wake up*, 48; pass. 2 aor. mid. *ήγρόμην* and 2 perf. are intrans. *awake*, 113, 117.

**έγώ**, *έγών*, *I*, 32, 57, 119, 126, 151, 164, 165, 171, 196, 199, 205, 218, 221, 239, 242, 244, 258, 261, 289, 295, 297, 324, 327.

**έδάσσατο**, see *δατέομαι*.

**έδείματο**, see *δέμω*.

**έδητύς**, *ός, ή* [*έδ-*, *eat*], *food*, 250.

**έδνον**, *ου, τό*, usu. pl. *wedding-gifts*, 159.

**έδος**, *eos, τό* [*έδ-*, *set*], *sitting-place, seat*, 42.

**έδωδή**, *ής, ή* [*έδ-*, *eat*], *food*, 76.

**έεδνα**, see *ξδνον*.

**έικοστόν**, see *έικοστόν*.

**έισαμένη**, see *είδω*.

**έζω**, *είσα* [*έδ-*, *set*], *set down, place, settle*, 8, mid. *take a seat, sit*, 118, 236, 322.

**ήν** = *ήν*, see *είμι*.

**ήθελω**, *έθελήσω, ήθελησα, ήθεληκα*, *wish, desire*, 64, 189.

**εί**, cond. conj. [perh. old case form of the relat.] used with ind. in simple cond. 150, 153, 179, 312; with opt. in less vivid fut. 144; with *κέ* + subj. in more vivid fut. 313; *εί καί*, *although*, 312.

(**είδω**), no pres. act., *οράω* being used [*έφιδ-*, *see, know*], *see, look, observe*; 1. mid. pres. *είδομαι, είδόμενος, being like*, 22; 2. aor. (*έ*)*είσαμην, είσαμένη, being like*, 24; 3. fut. inf. *είδησέμεν, will see*, 257; 4. perf. *οίδα, knoiv*, 176; *μήδεα είδώς, trained in wisdom*, 12; 5. aor. *είδον, perceive; see*, 160; *είδωμαι*, 126, 311; *ίδών*, 166, 199; *ίδοι*, 113; *ίδέειν*, 314; *ίδέσθαι*, 306.

**είδος**, *eos, τό* [*έφιδ-*, *see*], *outward form or appearance; beauty*, 16, 152.

(**έ**)**έικοστός**, *ή, ον*, ord. adj. *the twentieth*, 170.

**είκω**, *είξω, έοικα, resemble, be like*, 87, 243, 293; *έοικε*, impers. *it is seemly, proper*, 60; *είκότα*, *like*, 301.



ἔλιν, see αἰρέω.

ἐλῦμα, ατος, το [φέλ-, φαλ-, fold],  
a wrapper, 179.

ἔμα, ατος, τό [√2 ἐς-, fes-, clothe],  
a garment; clothes, clothing,  
26, 58, 61, 64, 91, 111, 144,  
214, 228, 252.

εἰμί, ἔσομαι, ἦν (ἔην) [√1 ἐς-, be],  
be, 27, 33, 35, 43, 51, 60, 121,  
125, 136, 145, 149, 150, 153,  
165, 196, 201, 207, 210, 220,  
242, 250, 265, 274, 277, 279,  
300, 312.

εἰμι, imperf. ἦα or ἦεν [√ι-, go],  
go, 50, 102, 131, 179, 223; inf.  
ἔμεν, 15, 130, 255, 298; subj.  
ἵσμεν, 25, 35, usually with a  
future sense.

εἵνεκα, see ἔνεκα.

εἶπον, 2 aor. [√φep-, say], say,  
speak, tell, 223, 239, 275; with  
μῦθον, 21; εἰπών, 41, 71, 127.

εἰρύαται, see ἐρύω.

εἶρω, pres. only in epic, ἐρῶ,  
εἶρηκα, εἶρημαι, ἐρρήθην [√1 φep-,  
say], say, 285; mention, tell,  
194; ask for, 298.

εἰς, prep. with acc., ἐς Ionic, into,  
to, 3, 15, 134, 202, 298, 315,  
327; εἰς δ' κεν + subj. until, 295.

εἶσα, aor. of ἔξω.

εἰς-εἶδον, 2 aor. of εἰσπράω.

εἰς-ἰθμῇ [εἰσεμι, go in], entrance,  
264.

εἰσχω, only pres. and imperf.  
[εἰκω, be like], to liken, com-  
pare to, 152.

εἰς-οἰχνέω, go in, enter, aor. εἰσοι-  
χνεύσαν, 157.

εἰς-οράω, -δύομαι, ἐώρᾱκα, or ἐό-  
ρᾱκα, ἐώρᾱμαι, or ὤμμαι, ὤφθην,  
2 aor. εἶδον, look upon; see, 161;  
behold, 230.

ἕϊσος, εἴση, ἕϊσον, alike, equal;  
trim, 271.

εἰς-φορέω, carry into, 91.

εἴως, see ἔως.

ἐκ, before vowels ἐξ, prep. with  
gen. out of, forth, from, 74,  
167; in consequence of, 29;  
upon, 197; by means of, 224;  
away from, 226.

ἐκάς, adv. far from, 8.

ἐκαστος, η, ον, each one, each,  
189, 265.

ἐκάτερθε, adv. [ἐκάτερος, each of  
two], on both sides, 19, 263.

ἐκ-γίγνομαι, spring from, ἐκγε-  
γανῖα, sprung from, 229.

ἐκεῖνος and κείνος, η, ον, dem.  
pron. that; it is often used as  
a pers. pron. he, she, it, etc.,  
158, 166, 313.

ἐκέκλετο, see κέλομαι.

ἐκτός, adv. [ἐξ, out of], outside,  
72.

ἐλάαν, inf. of ἐλάω.

ἐλαιον, ον, τό, olive oil, oil, 79,  
96, 215, 219.

ἐλασσε, see ἐλάω.

ἐλαφος, ον, ὁ or ἡ, stag, hind, deer,  
104, 132.

ἐλάω for ἐλαύνω, ἐλῶ, ἐλήλακα,  
ἐλήλαμαι, ἤλαθην, drive; ἐλασ-  
σε, lay out, 9; ἐλάαν, start,  
82.

ἐλεῖρω, imperf. ἐλέαιρε [ἐλέεω,  
pity], pity, take pity on, 176.



ἐλεεινός, ἡ, ον [ἐλεος, pity], pitiable; pitied, 327.

ἐλον for εἶλον, from αἰρέω.

ἐλπω, cause to hope, mid. ἐλπομαι [ἐλπ-, hope], hope, expect, 297.

ἐλπωρή, ἡς, ἡ [ἐλπ-, hope], hope, 312.

ἐμβάλλω, [ἐν, in + βάλλω, throw], throw in, 116.

ἐμμεναι = εἶναι.

ἐμοῖο = ἐμοῦ.

ἐμός, ἡ, ὅν [pron. stem με-, I], my, mine, 65, 256, 290, 293, 299, 305, 308.

ἐμπης, adv. notwithstanding, nevertheless, 190.

ἐν, ἐνί, in. 1. adv. therein, 77, 131, 292; 2. prep. with dat. in, sometimes in anastrophe or in tmesis, 15, 46, 62, 78, 79, 92, 140, 204, 210, 215, 305.

ἐν-αντίος, ᾧ, ον [ἀντί, against], opposite; visible, face to face, 329.

ἐνδον, adv. [ἐν, in], within, in the house, 51.

ἐνεκα, εἵνεκα, adv. on account of, 156.

ἐνθα, adv. of place or time [ἐν, in], 1. place, there, 1, 266, 268, 293, 295; thither, 47; where, 86, 256; here, 308; 2. temporal, then, 88, 112.

ἐνθάδε, adv. [ἐν, in], hither, 179, 206; here, 172, 245.

ἐνθεν, adv. [ἐν, in], thence, 7.

ἐνν-οσι-γαιος, ου, ὁ [ἐν, in + ὠθέω, push + γαῖα, land], earth-shaker, epithet of Poseidon, because

it was thought that he caused earthquakes, 326.

ἐννῦμι, ἔσσω, ἔσσα, ἐσσάμην, ἔσμαι or εἴμαι [√2 ἐς-, fcs-, clothe], put on, wear, 28.

ἐν-τίθῃμι, place or put in, 77.

ἐν-τύνω, adorn one's self; mid. ἐντύνεαι, get ready, 33.

ἐξ-αἰρέω, take away, 140.

ἐξείης, adv. [√σεχ-, ἐχ-, ἐχ-, have], one after another, in order, 94.

ἐξονομάζω [ἐξ, out of + ὀνομάζω, name], pronounce a name; always with ἔπος τ' ἔφατ', he spoke the word and uttered it aloud, 254.

ἐξονομαίνω, aor. inf. ἐξονομήναι [ἐξ, out of + ὀνομα, name], name, speak out, tell, 66.

ἐξοχος, ον [ἐξέχω, hold out], distinguished among; neut. as adv. exceedingly; with ἄλλων, above others, 158.

ἐοικα, see εἶκω.

ἐπεί, conj.: 1. temporal, when, 47, 93, 99, 227; 2. causal, since, 33, 167, 191, 325; because, 187; for, 279.

ἔπειτα, adv. [εἶτα, then], then, afterward, 97, 314, 323; thereupon, 115.

ἐπείοιχ' = ἐπέοιχε, perf. of ἐπέικω, it is seemly, 193.

ἐπ-ηetanός, ἡ, ὅν, abundant, ample; in abundance, 86.

ἐπῆν, conj. [ἐπεί, when + ἄν], when, after, 262, 297.

ἐπί, adv. and prep.: 1. adv. thereat, 117; besides, 210; 2.

- a.* with acc. *to, toward*, 138, 212; *along*, 236; *b.* with dat. *in*, 75; *upon*, 153; *near, by*, 305; *c.* with the gen. *upon, in*, 253.
- ἐπι-βαίνω, *go upon; get into*, 78; ἐπιβείομεν (subj.), *approach*, 262.
- ἐπι-βάλλω, *ply the whip*, 320.
- ἐπι-βείομεν, see ἐπιβαίνω.
- ἐπι-δέδρομε, see ἐπιτρέχω.
- ἐπι-ζαφελῶς, adv. *vehemently, furiously*, 330.
- ἐπι-κείμαι (used as pass. of ἐπι-τίθημι), *be closed*, 19.
- ἐπι-μίσσομαι, *have dealings with*, 205; *draw nigh to*, 241.
- ἐπι-πλανάμαι, *come near*, 44.
- ἐπι-σεύω, *sweep over*, 20.
- ἐπί-στιον, ου [ἐπί, upon + √στα-, place], *the place where the ships stand when drawn up; the mooring-place*, 265.
- ἐπι-τρέχω, δραμοῦμαι, ἔδραμον, δεδράμηκα, δεδράμηναι, *run upon; spread over*, 45.
- ἐπ-οίχομαι, οἰχήσομαι, οἴχωκα or ὤχωκα, *go towards; go abroad*, 282.
- ἔπος, εος, τό [√φεπ-, say], *that which is spoken; a word*, 143, 146, 254, 289.
- ἐπ-οτρύνω, *stir up, excite; urge*, 36.
- ἔπω, usually mid. ἔπομαι, ἔψομαι, ἐσπόμεν [√σπε-, follow], *go, follow, accompany*, 32, 164, 276, 319.
- ἔργον, ου, τό [√φεργ, work], *work; works of skill*, 234; *farm*, 259.
- ἔρδω (ἔρξω, ἔρξα) [√φεργ-, work], *do*, 258.
- ἐρετμόν, ου, τό [√ἐρ-, move with oars], *oar*, 269, 271.
- ἐρέω, see εἶρω.
- ἔρις, ιδος, ἡ, *strife, quarrel; ἐριδα προφέρονσαι, displaying rivalry = in emulation*, 92.
- ἔρνος, εος, τό, *a young sprout, shout*, 163.
- Ἐρύμανθος, ου, ὁ, *a mountain in Arcadia*, 103.
- ἐρύω, mid. ἐρόμαι, *guard; be drawn up along; line*, 265.
- ἔρχομαι, ἐλεύσομαι, ἐλήλυθα, ἦλθον, *go*, 40, 54, 65, 69, 327; *come*, 134, 280, 288.
- ἐς, Ionic and epic for εἰς.
- ἐσθής, ἡτος, ἡ [√2 ἐσ-, φεσ-, clothe], *clothes, clothing*, 78, 83, 192.
- ἐσθλός, ἡ, ὄν [√1 ἐσ-, be, live], *glorious, brave; good*, 30, 189; *noble*, 182, 284.
- ἔσθω, imperf. ἔσθον [√ἐδ-, eat], *eat*, 249.
- ἔσπετο, see ἔπω.
- ἔσσαθ', see ἔννυμι.
- ἐσ-φορέω, see εἰσ-φορέω.
- ἐσχάρη, ης, ἡ, *a portable hearth or basin of coals; hearth*, 52, 305.
- ἔσχατος, η, ου [ἐξ, out of], *extreme, furthest, uttermost*, 205.
- ἐτεθήπεια, see τέθηπα.
- ἔτι, adv. *still, yet*: 1. *temporal*, 173; 2. *as word of enhancement*, 33, 174.
- εὖ, adv. [ἐύς, good, well], *well, skillfully, carefully*, 318.

εὐ-θρονος, *ον*, with beautiful throne, well-throned, 48.

εὐ-κτίμενος, *η, ον* [εὐ, well + κτίζω, build], well-built, stately, 315.

εὐ-κυκλος, *ον*, well-rounded; well-wheeled, 58, 70.

εὐ-μενέτης, *ου, ὁ* [εὐ, well + μένος, will], well-wisher; friend, 185.

εὐ-ξεστος, *η, ον*, well-planed; well-polished, 75.

εὐ-πεπλος, *ον*, with beautiful mantle; beautifully robed, 49.

εὐ-πλόκαμος, *ον*, adorned with beautiful tresses; fair-haired, 135, 198, 222, 238.

εὐρίσκω, εὐρήσω, εὕρον, εὕρηκα, εὕρημαι, εὐρέθην, find, 277, 282.

εὐρύς, *εἶα, ὕ*, broad, wide, 150, 225, 243.

εὐρύ-χορος, *ον*, with broad places, roomy, spacious, 4.

εὐ-τροχος, *ον*, well-wheeled, with good wheels, 72.

εὐ-φροσύνη, *ης, ἡ* [εὐφρων, joyous], mirth, merriment; pleasure, 156.

εὐχομαι, εὐξομαι, εὐξάμην or ηὐξάμην, declare a wish; pray, 280.

εὐ-ώπις, *ιδος, ἡ* [εὐ, well + ὦψ, face], fair-eyed, bright-eyed, 113, 142.

ἐφημαι, perf. pass. used as pres. [ἐπί, upon + ἥμαι, sit], be seated, sit, 309.

ἐφοπλίζω, ὥπλισα, ὥπλισμαι, ὥπλισθην [ἐπί, upon + ὀπλίζω, prepare], equip, get ready, 37, 57, 69.

ἔχειεν, see χέω.

ἔχω, ἔξω and σχήσω, ἔσχον, ἔσχηκα, ἔσχημαι [ᾱσυχ-, have], hold, have, possess, 150, 164, 177, 179, 183, 195, 240, 243, 281, 293; κάλλος ἔχουσιν, dowered with beauty, 18; haunt, 123; inhabit, 177, 195; depend on, 197; στησχομένη, stood still, 141; σέβας μ' ἔχει, I am amazed, 161; ἔχων, with, 61, 64.

ἔως, conj. as long as, while; final conj. that, in order that, 80.

## Z

ζεύγνυμι, ζεύξω, ἔξευξα, ἔξευγμαι, ἐζεύχθην or ἐζύγην [ᾱζυγ-, join], join, yoke, 73, 111, 252.

Ζεὺς, Διὸς, ὁ, Lat. Iuppiter, father and king of gods and men, son of Kronos and Rhea, husband of Hera; was god of the heavens and controlled the powers of nature, especially thunder and lightning. He was believed to preside over the destiny of man, to send good and evil upon the earth, and to hold guard over justice and the laws. Zeus was worshipped throughout Greece, but especially at Olympia, where his most celebrated temple was situated, in which was the famous statue by Phidias, 105, 152, 188, 207, 229, 323, 324.

ζῶστρον, *ου, τό* [ζώννυμι, gird], a girdle, belt, 38.



## H

1 ἥ, disj. conj. *or*, 103, 132, 133;  
in ind. double questions ἥ (ἥέ)  
. . . ἥ (ἥε), *whether . . . or*, 142,  
143.

2 ἥ (ἥέ), comp. conj. *than*, 39,  
139.

1 ἥ, prepositive part. of assevera-  
tion, *in truth, certainly, to be  
sure, really*, 280; ἥ γάρ, *yes,  
to be sure*, 220, 283; ἥ τοι, *sure-  
ly*, 86, 249.

2 ἥ (ἥε), interrog. part. 120, 125,  
149, 200.

3 ἥ, *said*, aor. of a defective verb;  
it always follows a passage in  
Oratio Recta, and is followed  
by (ῥα) καί, 198.

ἡγεμονεύω [ἡγεμών, *guide*], *lead  
the way*, 261.

ἡγέομαι, ἡγήσομαι, ἡγησάμην, ἡγη-  
μαι, ἡγήθην [ἡγ-, *lead, drive*],  
*guide, lead, show the way*, 114,  
300.

ἡδέ, coörd. conj. *and, also*, 107,  
126, 184, 189, 247, 298, 327.

ἡδη, *already*, 11, 34.

ἡε, see εἰμ.

ἡέ, see 2 ἥ.

ἡέλιος, ου, ὁ, *the sun*, 97, 321.

ἡθεός, ου, ὁ, *an unmarried youth*,  
63.

ἡών, ὄνος, ὁ, *seashore, beach*, 138.

ἡκε, from ἦμι.

ἡλάκατα, ων, τὰ, *the wool on the  
distaff*, 53, 306.

ἡμαι, imperf. ἡμην [ἡδ-, *sit*], *sit*,  
52, 305, 307.

ἡμαρ, ατος, τό, *day*, 170; ἡματα  
παντα, *always, forever*, 46, 281;  
νόστιμον ἡμαρ, *the day of one's  
return*, 311.

ἡμεῖς, *we*, plur. of ἐγώ.

ἡμέτερος, α, ον [ἡμεῖς, *we*], *our*,  
191, 311.

ἡμιόνηος, α, ον [ἡμιονος, *half-ass*],  
*belonging to a mule; with ἀμαξα,  
a mule-cart*, 72.

ἡμιονος, ου, ἡ [ἡμι-, *half* + ὄνος,  
*ass*], *a half-ass, mule*, 37, 68,  
73, 82, 88, 252, 260, 317.

ἡνία, λων, τὰ, *reins*, 81.

ἡνιοχεύω, σω [ἡνιοχος, *one who  
holds the reins*], *hold the reins;  
drive*, 319.

ἡνωγον, imp., see ἀνωγα.

ἥρατο, see ἀράομαι.

ἥρως, wos, ὁ, *warrior, hero*; it is  
a title of honor and given not  
only to fighting men, but also  
to those who have nothing to  
do with war, 303.

ἥσθε, see ἔσθω.

ἡῶθα, see αὐδάω.

Ἡφαίστος, ου, ὁ, Lat. *Vulcanus*,  
*Vulcan*, son of Zeus and Hera,  
was lame from his birth; the  
god of fire and master of all  
the arts wrought by the aid of  
fire, especially of working in  
metal; he is the maker of  
thrones, the scepter of Zeus,  
the Aegis, the arms of Achilles  
and of all works in metal,  
233.

ἡχι, adv. *where*, 94.

ἡῶθι, ep. dat. of ἡῶς.



ἡώς, οὖς, ἡ, *daybreak, dawn*; ἡοὶ  
φαινομένηφιν, *at dawn of day*,  
31; ἡῶθι πρό, *in the morning*  
*early*, 36.

Ἡώς, οὖς, ἡ, *Lat. Aurora, Eōs*,  
wife of Tithonos, and mother  
of Memnon, 48.

## Θ

Θ' = τε.

θάλαμος, ου, ὁ, *room, chamber*,  
15, 74.

θάλασσα, ης, ἡ, *the sea*, 95, 236,  
272.

θαλέθων, οντος [part. of θάλλω,  
*bloom*], *blooming*, 63.

θαλερός, ᾱ, ον [θάλλω, *bloom*],  
*blooming, glad*, 66.

θάλλω, perf. part. τεθελώς, τεθα-  
λυῖα [√θαλ-, *bloom*], *bloom, be*  
*fruitful*, 293.

θάλλος, εος, τό [√θαλ-, *bloom*], *a*  
*shoot; blossom*, 157.

θάμνος, ου, ὁ, *a bush, shrub*, 127.

θάρσος, εος, τό [θαρσύνε, *bold*],  
*boldness, courage*, 140.

θαῦμα, ατος, τό [θέα, *sight*], *won-*  
*der*, 306.

θεά, ᾱς, ἡ, *a goddess*, 13, 112.

θεο-ειδής, ἐς, *godlike, as beautiful*  
*as the gods*, 7.

θεός, ου, ὁ, *a god*, 10, 11, 42, 46,  
149, 150, 174, 180, 240, 243,  
280.

θεουδής, ἐς [θεός, *god* + √δει-, *fear*],  
*god-fearing, pious*, 121.

θηέομαι, imperf. θηέτρο [θέα, *sight*],  
*gaze at; behold*, 237.

θῆλυς (θήλεια), θῆλυ [√θα-, *θη-*

*nurse*], *womanly; gentle, deli-*  
*cate*, 122.

θῆς, θινός, ὁ, *a heap, shore*, 94, 236.

θοῶς, adv. [θοός, *quick*], *quickly*,  
92.

θρόνος, ου, ὁ, *a seat, chair*; the  
θρόνος was a large arm-chair  
with a high back and a foot-  
stool, and cushions were laid  
upon the seat, and carpets  
spread over both back and  
seat. In private dwellings the  
θρόνος was the seat of honor  
of the master, and in temples  
it was the throne of the god.  
Those in private houses were  
usually made of wood and  
were often adorned with  
metal; those of the gods were  
made of marble, 308.

θυγάτηρ, τρός, ἡ, *daughter*, 17,  
139, 196, 213.

θύελλα, ης, ἡ [θύω, *rage*], *tempest*,  
*storm*, 171.

θυμός, οὔ, ὁ [√1 θυ-, *rage*], *the*  
*principle of life, feeling and*  
*thought; heart*, 23, 118, 155,  
166, 313.

θύραζε, adv. [θύρᾱς, *doors* + δε,  
*thither*], *to the door; out of the*  
*door*, 53.

θύρᾱ, ᾱς (ἡ, ης), ἡ, *gate, door*, 19.

## I

λαίνω, usu. pass. melt, *grow warm*,  
156.

ἱδρις, εως, ἡ [√φιδ-, *see, know*],  
*skillful, skilled*, 233.

ἔημι, ἥσω, ἦκα, -εἶκα, -εἶμαι, -εἶθην, *make go, send*; with κατά in tmesis, *let loose (the hair)*, 231.

ἰκάνω, imperf. ἰκάνον [√*φικ-*, *reach*], *arrive at, reach, come*, 119, 136, 191, 206; *come upon*, 169.

ἰκέτης, ον, ὁ [√*φικ-*, *reach*], *a suppliant*, 193.

ἴκω, mid. ἴκομαι [√*φικ-*, *reach*], *reach, come*, 85, 176, 202, 296, 304, 314, 321, 331.

ἰμάσθλη, ης, ἡ [ἰμάς, *lash*], *lash, whip*, 320.

ἰμάσσω, aor. ἴμασα [ἰμάς, *lash*], *to lash, whip*, 316.

ἴμεν(αι), pres. inf. of εἶμι.

ἴνα, 1. adv. of time, *when*, 27; 2. adv. of place, *whither*, 55; *where*, 322; 3. final conj. *to, in order to*, 50, 58, 311.

το-χέαιρα, ας, ἡ, *arrow-pourer, arrow-shooting*, 102.

ἱρός, (ά), ὄν, *sacred*, 322.

ἵστημι, στήσω, ἕστησα, ἕστην, ἕστηκα, ἕσταμαι, ἐστάθην [√*στα-*, *stand, place*], *make stand*; intr. in pass. and in 2 aor., both perfects and pluperfects act., *stand*, 20, 56, 141, 199, 211, 218.

ἱστός, οὔ, ὁ [ἵστημι, *place*], *anything set upright, a mast*, 271.

## Κ

κ' = κε.

καδ = κατά, 212, 230.

καθαίρω, καθαρῶ, ἐκάθηρα, κεκάθαρμαι, ἐκαθάρθην [καθαρός, *clean*],

*make pure or clean*; *wash off, cleanse*, 87, 93.

καθαρός, ᾶ, ον, *clean*, 61.

καθέζομαι, καθεδοῦμαι, imperf. ἐκαθεζόμην [√*σεδ-*, *set*], *sit down, take one's seat*, 295.

καθεύδω, καθευδήσω, *sleep*, 1.

καθίζω, καθιῶ, ἐκάθισα, ἐκαθισάμην, *to sit down*, 212.

καί, copul. conj. *and*, connects both words and clauses, 2, 9, 10, 16, 21, 30, 32, 37, 51, 67, 75, 81, 84, 89, 96, 99, 104, 118, 121, 131, 132, 140, 144, 154, 166, 177, 181, 190, 191, 195, 196, 225, 227, 233, 237, 245, 246, 260, 269, 286, 290, 296, 298, 309, 315; *also, too*, 35, 164, 173; καί . . . καί (= *et . . . et*), *both . . . and* or simply a strong *and*, 124, 271; τε καί, 120, 181, 235, 284; τε . . . καί, 314, 321; τε καί . . . καί, 38; καί δέ, *and besides*, 39, 60, 286.

κακός, ἡ, ὄν, *bad*, 189, comp. κακώτερος, *a malicious person*, 275; κακὰ κήδεα, *trouble*, 165; as a noun, *an evil*, 173, 175; *common*, 187.

κακός, perf. pass. part. κεκακωμένος [κακός, *bad*], *defouled*, 137.

καλέω, καλῶ, ἐκάλεσα, κέκληκα, κέκλημαι, ἐκλήθην [√*καλ-*, *call*], *call, summon*, 55; pass. *be called*, 244.

κάλλος, εος, τό [κᾶλός, *beautiful*], *beauty*, 18, 237.

κᾶλός, ἡ, ὄν, *beautiful*, 27, 108.

111, 252, 263, 266, 276; *clear*, 87; comp. κάλλιον, *better*, 39.

κάματος, ου, ὁ [κάμνω, *toil*], *toil*, weariness, 2.

κάμβαλε from καταβάλλω.

καναχή, ἥς, ἡ [√καν-, *sound*], *sound*, *rattle*, 82.

κάπρος, ου, ὁ, *wild-boar*, *boar*, 104.

κάρη, ητος, τό, *head*, 107, 230.

κάρηνον, ου, τό [κάρη, *head*], *head*, *summit*, 123.

καρπαλίμως, adv. [καρπάλιμος, *swift*], *swiftly*, *quickly*, 261, 312.

κάρτος, see κράτος.

κασίγνητος, ου, ὁ [κάσις, *brother* + γίγνομαι, *be born*], *brother (born of the same mother)*, 155.

κατά (also καδ', κατ', καθ' and καμ'), prep. with gen. and acc. *down*, *down from*; 1. with gen. *down from*, 230; 2. with acc. *down*, 102, 103; *among*, 34, 274, 283; κατά φρένα καὶ κατὰ θυμόν, *in mind and heart*, 118.

κατα-βαίνω, *go down*, *descend*, 281.

κατα-βάλλω, *cast down*, *cast*, 172.

κατα-τίθημι, *place*, *lay down*, 75.

κατα-χέω, *pour down upon*, *cast upon*, 235.

κατῶρυξ, ὅχος [κατορύσσω, *dig down*], *dug in*; κατωρυχέεσς', as if from κατωρυχῆς, *imbedded in the earth*, 267.

καυτή = καὶ αὐτή, 282.

κέ, κέν, κ', like ἄν in use, but *always enclitic*; it is very com-

mon in relat. clauses 28, 37, 159, 202; in apodosis 285; after εἰ 313; with ἄν 259.

κεῖμαι, κείσομαι, imperf. ἐκέμην [√κει-, *lie*], *lie*, 26, 59.

κεῖσε, adv. *there*, 164.

κεκύθωσι, see κεύθω.

κέλευθος, ου, ἡ, *path*, *way*, 291.

κελεύω, κελεύσω, ἐκέλευσα, κεκέλευκα, κεκέλευσμαι, ἐκέλευσθην [√κελ-, *call*], *order*, *command*, *direct*, *bid*, 198, 211, 212.

κέλομαι, 2 aor. mid. ἐκεκλόμην [√κελ-, *call*], *urge on*, 133; *command*, 71.

κερδαλέος, ᾶ, ου [κέρδος, *gain*], *shrewd*, 148.

κερδίων, ου, gen. ονος [κέρδος, *gain*], comp., no pos. in use; *more profitable*, *better*, 145.

κεύθω, κεύσω, ἐκέυθα [√κυθ-, *hide*], *hide*, *cover*; *receive*, 304.

κεφαλή, ἥς, ἡ [√κεπ-, *cover*], *head*, 21, 225, 235.

κεχάριστο, see χαρίζομαι.

κήδος, εος, τό [√καδ-, *care*], *trouble*, *sorrow*, 165.

κήρ, κηρός, ἡ [√κερ-, *kill*], *fate*, *doom*, 11.

κῆρ, ος, το, *heart*; περὶ κῆρι, *exceedingly in heart*, 158.

κίστη, ης, ἡ, *a box*, *chest*, 76.

κιχάνω, aor. κιχήσατο, *overtake*, *find*, 51.

κῖω, (ἐ)κῖον [√κι-, *go*], *go*, 84, 236.

κῖων, ονος, ἡ or ὁ, *pillar*, 307.

κλάω, ἐκλασα, ἐκκλασμαι, ἐκλάσθην, *break*, 128.



κλειτός, ἡ, ὄν [κλείω, *celebrate*],  
*renowned, famous*, 54.

κλίνω, κλινῶ, ἐκλίνα, κέκλιμαι,  
ἐκλίθην, 2 aor. pass. ἐκλίην  
[√κλι-, *lean*], *incline; lean*,  
*rest upon*, 307.

κλυτός, ἡ, ὄν [√κλυ-, *hear*], *heard*;  
*famous*, 321; *renowned*, 36;  
*glorious*, 326; *splendid*, 58.

κλύω, imperf. ἐκλυον [√κλυ-, *hear*],  
*hear*, 185, 239, 247, 324, 328.

κοιμάω, ἐκοίμησα, ἐκοιμήθην [κεῖ-  
μαι, *lie*], *lay to rest; pass. sleep*,  
16.

κομέω, *tend, take care of*, 207.

κόμη, ἡ, *hair of the head*; in  
plur. *locks*, 231.

κομῖζω, κομιῶ, etc., aor. mid.  
(ἐ)κομίσσατο [κομέω, *take care*  
*of*], *take care of, save, rescue*,  
278.

κούρη, ἡ [√κερ-, *cut off*], *young*  
*girl, maiden*, 15, 20, 47, 74, 78,  
113, 122, 135, 142, 147, 222,  
223, 237; *daughter*, 22, 105,  
151, 323.

κραϊπνός, ἡ, ὄν [√καρπ-, κραπ-,  
*swift*], *swift, rushing; violent*,  
171.

κρατερῶνυξ, υχος, ὁ, ἡ [κρατερός,  
*strong + δυνξ, hoof*], *strong-*  
*hoofed*, 253.

κράτος, εος, τό [√κρα-, *do, make*],  
*might, power*, 197.

κρείσσαν, ον, gen. ονος [√κρα-,  
*do, make*], comp. of κρατός;  
*mightier, stronger; better*, 182.

κρήδεμνον, ου, ὁ [κάρα, *head + δέω*,  
*bind*], *head-band, a sort of veil*

with hanging flaps that could  
be thrown over the face so as  
to cover it entirely, 100.

κρήνη, ἡ, *well, spring; foun-*  
*tain*, 291.

Κύκλωψ, ωπος, ὁ [κύκλος, *round*  
+ ὤψ, *eye*], *a Cyclops*; i.e.  
*Round-eyed*. The Cyclopes were  
a race of giants, given to can-  
nibalism, and dwelling in caves  
under the summits of moun-  
tains on an island later iden-  
tified with Sicily. They are  
savages and know none of the  
arts of civilization, do not live  
in cities, and fear neither gods  
nor men. Hesiod names three:  
Brontes, Steropes and Arges.  
The later poets represent them  
as using the caverns of Mount  
Aetna for their smithy, and all  
smiths are regarded as their  
descendants. The Cyclopes  
who built the walls of Mykenae  
were said to be of Thracian  
origin. 5.

κῦμα, τος, τό [κύω, *swell*], *any-*  
*thing swollen; a wave, billow*,  
171.

# Δ

λάας, gen. λάος, ὁ, *stone*, 267.

λαῖγξ, γγος, ἡ [λάας, *stone*], *a*  
*small stone, a pebble*, 95.

λαμβάνω, λήψομαι, ἔλαβον, εἴληφα,  
εἴλημμαι, ἐλήφθην [√λαβ-, *take*],  
*take*, 81, 147; *take hold of*, 142.

λαός, οὔ, ὁ, *people*, 194; *troop*,  
*army*, 184.



λειμών, ὦνος, ὁ [λείβω, *pour, flow*],  
a meadow, *holm*, 292.

λείπω, λείψω, ἔλιπον, ἔλοιπα, λέ-  
λειμαι, ἐλείφθην, *leave*, 317.

λεπτός, ἡ, ὅν [λέπω, *peel*], *peeled*;  
*narrow*, 264.

λευκός, ἡ, ὅν [ἵλκω, *light, shine*],  
*light, bright, shining*, 45.

λευκώλενος, ἡ, ὅν [λευκός, *bright +*  
*ώλενη, arm*], *white-armed*, 101,  
186, 239, 251.

λεύσσω, [ἵλκω, *light, shine*], *see*  
*clearly, behold, watch*, 157.

λέων, ὄντος, ὁ, *lion*, 130.

λήκυθος, ὅν, ἡ, *an oil-flask, oil-*  
*bottle*, 79, 215.

Λητώ, οὖς, ἡ, *Leto*, Lat. *Latona*,  
daughter of Koios and Phoibe  
and mother of Apollo and  
Artemis by Zeus. It was said  
that she was driven by Hera  
from place to place when she  
was looking for a spot where  
she could rear her twins.  
Passing through Lykia on her  
journey, she was denied a  
drink of water by the in-  
habitants, who leapt into the  
pool and stirred up the mud,  
so that the water was unfit for  
drinking. Becoming angry,  
she begged heaven that they  
might never leave the pools.  
Her prayer was answered, and  
from continuous living in the  
pools, their bodies and features  
gradually changed to suit such  
a life and they became frogs.

106,

λιμήν, ἑνός, ὁ [ἵλκω, *flow*], *harbour*,  
263.

λίπα, adv. [cf. ἀλείφω, *anoint*],  
*unctuously; with oil*, 96, 227.

λίσσομαι, *beseech, pray*, 142, 144,  
146.

λοεσσάμεναι, *see* λούω.

λούω, aor. part. mid. λοεσσάμενος  
[ἵλκω, *lo-, loun-, wash*], *wash*,  
*bathe*, 96, 210, 216, 221, 227.

## M

μ' = με.

μάκαρ, ἀρος, ὁ [ἵλκω, *make large*],  
superl. μακάρτατος, *blessed*, 46;  
*happy, fortunate*, 154, 155, 158.

μακρόν, adv. [μακρός, *long*], *far*;  
*aloud*, 117.

μάλα, adv. comp. μάλλον, superl.  
μάλιστα, *very, very much, ex-*  
*ceedingly*, 44, 56, 87, 94, 155,  
185, 203, 247, 274, 304, 312;  
μάλ' ὥδε, *just as follows, care-*  
*fully*, 319.

μάλιστα, *see* μάλα.

μᾶλλον, *see* μάλα.

μαστιῶ, aor. (ἐ)μάστιξα [μάστιξ,  
*whip*], *whip, lash*, 82.

μάστιξ, ἱγος, ἡ, *a whip, scourge*,  
81, 316.

μεγαλήτωρ, ὀρος [μέγας, *large +*  
*ἦτορ, heart*], *great-hearted*, 14,  
17, 196, 213, 299.

μέγαρον, ὅν, τό, *a large room, hall*,  
304; ἐν μεγάροις, *at home*, 62.

μέγας, μεγάλη, μέγα [ἵλκω, *great*],  
comp. μεζών, superl. μέγιστος,  
*large, great, 230; mighty*, 151,  
323; *tall*, 276.

μέγεθος, εὖς, τό [μέγας, great], greatness; height, 152.

μεθῆμων, ον, gen. ονος [μεθῆμι, let loose], careless, remiss, 25.

μειλίχιος (α), ον [μελίσσω, sweeten, gentle, winning, 143, 146, 147.

μελᾶς, αῖνα, αν, dark, 91; black, 268.

μελιθεῖς, ἐς [μέλι, honey + ἡδύς, sweet], honey-sweet, 90.

μέλλω, μελλήσω, ἐμέλλησα [ἄμελ-, mind], be about to, be going, 165; intend, 110; be compelled, 135.

μέλει, μελήσει, ἐμέλησε, μεμέληκε, μέμηλεν, 2 perf. [ἄμελ-, mind], it concerns, 270; distress, 65.

μέμηλεν, 2 perf. of μέλει.

μέν, postpos. conj. used to distinguish the word or clause to which it belongs from something that follows and usually answered by δέ; it may sometimes be translated indeed, truly, on the one hand, or it may be left untranslated, when its presence is shown by stress of voice; 23, 26, 27, 116, 150, 154, 195; with δ, etc., 4, 11, 13, 41, 52, 72, 75, 89, 229; οὐ μὲν γάρ, 182, 301; μέν . . . αὐτάρ, 1.

μενεαίνω, imperf. μενέαιεν [μένος, will], desire eagerly; be angry, 330.

μενοεικής, ἐς [μένος, will + εἰκός, like], suited to the desires; satisfying, 76.

μενοιῶν, μενοιῶς [μένος, will], seek, desire, 180.

μένω, μενῶ, ἔμεινα, μεμένηκα [ἄμα-, think], wait, 98, 295; stay, 139.

μερμηρίζω, μερμηρίξα, aor. [μέρμερος, full of care], be full of care; ponder, doubt, 141.

μετά, prep. 1. with dat. among with, 60; 2. with acc. unto, 54 to, 115; after, 133; behind, 260.

μετα-πρέπω, πρέψω, ἔπρεψα, to be prominent among, 109.

μετ-αυδάω, speak among; address, 217, 238.

μετ-έρχομαι, come or go among, 132, 222.

μέτ-ωπον, ον, τό [μετά, between - ὤψ, eye], the space between the eyes; forehead, brow, 107.

μεῦ = ἐμοῦ, from ἐγώ.

μή, not, used in both dependent and independent clauses; 1. a adv., 200; 2. as final conj., the not, lest, 147, 273.

μήδος, εὖς, τό [μέδω, think on], plan, counsel; wisdom, 12.

μήδος, εὖς, τό, only plural, nakedness, 129.

μήλον, ον, τό, a domestic animal a sheep or a goat; fold, 134.

μήτηρ, τρός (τέρος), ἡ [ἄμα-, measure, make], mother, 25, 30, 51, 76, 154, 287, 305, 310.

μητιάω, pres. part. μητιῶσα [μήτις, plan], deliberate; devise, 14.

μητιῶσα, from μητιάω.

μίγνυμι, μίξω, ἔμιξα, μέμιγμα, ἐμίχθη and ἐμίγη [ἄμυγ-, mix], mix, meet; approach, 136 associate with, 288.

μίμνω, only pres. [μένω, wait], wait, stay, 245.

μίν, encl. Ion. acc. sing. (never plur.) of 3 pers. pron. αὐτόν, αὐτήν, αὐτό, him, her, it, 20, 24, 48.

μίσγω, see μίγνυμι.

μνάομαι, woo, court, 34, 284.

μογέω, aor. ἐμόγησα [μόγος, toil], toil, labor; suffer, 175.

μολπή, ἥς, ἡ [μέλπω, sing], play, sport, 101.

μῦθος, ου, ὁ, speech; word, 21, 67, 148.

μωμέω, pres. subj. μωμεύη, reproach, blame, 274.

## N

ναίετᾶω [ναίω, dwell], dwell in, inhabit, live, 153, 245.

ναίω, dwell, live, 4.

ναῦς, νεώς, ἡ, ship; ships were of two kinds: the merchantman, broad and spacious, and the man-of-war, long and narrow; both had rudders and were provided with ladders; they also had a foredeck and a balustrade running along the side of the ship; the mast was supported by two stays, and the sail was attached to a yard secured by braces. The ships were curved at each end. 264, 268, 271, 278.

Ναυσι-θοος, ου, ὁ, the son of Poseidon and Periboia, and father of Alkinoos. He colo-

nized the Phaiakians in Scheria. 7.

Ναυσι-κάᾶ, ᾱς, ἡ, daughter of Alkinoos and Arete, 17, 25, 49, 101, 186, 213, 251, 276.

ναυσι-κλειτός, ἡ, ὁν, renowned for ships; famous seaman, 22.

νάω, flow, 202.

νεμεσᾶω (νεμεσῶ) [νέμ-, divide, allot], feel just resentment; be wroth; censure, 286.

νέμω, νεμῶ, ξνείμα, νενέμηκα, νενέμῃμαι, ἐνεμήθην [νέμ-, divide, allot], distribute, dispense, 188.

νέομαι [νέε-, go], go or come; go back, return, 110.

νεό-πλutos, ον [νέος, new + πλύνω, wash], newly-washed, 64.

νέος, νεᾶ, νέον, new, fresh; young, 163.

νηός, ου (for νᾱός = Att. νεός), ὁ, dwelling of a god, temple, 10.

νηῶν, gen. plur. of ναῦς.

νήπιος, ᾱ, ον, infant; child, 301.

νήσος, ου, ἡ [ναῦς, ship], island, 172.

νίξω, νίψω, ξνιφα, νένιμμαι [νίπ-, wash], wash; wash off from, 224.

νοέω, ἥσω, etc. [νέω-, perceive], perceive, observe, see, 163; understand, 66; ἄλλα νοέω, form other or different plans, 112, 251.

νόημα, ατος, τό [νοέω, perceive], that which is thought; disposition, 183.

νόος, ου, ὁ [νέω-, perceive], mind, sense; disposition, 121; νόφ, with judgment, skillfully, 320.



**νόστιμος**, *ον* [*νόστος*, *return*], *belonging to return*; with *ἡμαρ*, *day of one's return*, 311.

**νόστος** *ου*, *ὁ* [*νέσ-*], *return home*, *return*, 14, 290.

**νύμφη**, *ης, ἡ*, *bride*; *nymph*, a goddess of subordinate rank, 105, 123.

**νυν** (*ν*), *encl. now*, 275; in a question, *then*, 25, 149.

**νῦν**, *adv. now*, 207, 255; *νῦν δέ* (= *nunc autem*), *but now*, 172, 191, 243; *νῦν δὲ*, *just now*, 325.

**νώτων**, *ου, τό*, *the back*, 225.

## Ξ

**ξείνος**, *ου, ὁ*, *stranger*, 187, 208, 209, 246, 255, 277, 289.

**ξύμβλητο**, *see συμβάλλω*.

**ξυνίει**, *see συνίημι*.

## Ο

**ὁ, ἡ, τό**, *definite article, the*; 1. as *dem. or pers. pron. used substantively*; *this, he, she, it, they*; 4, 11, 13, 20, 24, 28, 40, 52, 53, 56, 64, 65, 67, 71, 72, 75, 81, 83, 84, 85, 88, 89, 90, 96, 100, 101, 105, 107, 109, 120, 139, 182, 186, 190, 197, 211, 223, 229, 235, 247, 249, 273, 284, 305, 309, 310, 317, 318, 319, 321, 328, 330. 2. as a *relat. pron. the forms beginning with τ*; 6, 37, 48, 59, 114, 150, 243. 3. with a *subst. in app.* 1, 4, 117, 141. 4. with a

*numeral*, 63. 5. with *ἄλλος*, 176.

**ὅδε, ἡδε, τόδε**, *dem. pron. [ὁ + δε]*, *this*, refers to what is near and is more emphatic than *οὗτος*; sometimes used in a local sense, *here, yonder*; 206, 241, 276, 283.

**ὁδός**, *οὔ, ἡ* [*ὄσεδ-*, *go*], *journey*, 165; *way*, 261, 264.

**Ὀδυσσεύς**, *έως, ὁ*, *Odysseus, Ulysses*, *Lat. Ulixes*, hero of the Odyssey, king of Ithaka, son of Laertes and Antikleia, husband of Penelope, and father of Telemachos; he was shrewd and wise, a good orator and always able to find his way out of danger by stratagem and was, consequently, frequently sent on embassies. 1, 14, 113, 117, 127, 135, 141, 212, 217, 244, 248, 249, 254, 320, 322, 331.

**ὅθι(ς)**, *adv. [ὅς, who]*, *where*, 35, 42, 210.

**οἷ**, *dat. of οὔ*.

**οἶδα**, *see (εἶδω)*.

**οἰκέω**, *οικήσω*, etc. [*ὀφικ-*, *reach*], *inhabit, dwell in*, 204.

**οἰκόνδε**, *adv. [οἶκος, house]*, *home*, *Lat. domum*, 110, 159.

**οἶκος**, *ου, ὁ* [*ὀφικ-*, *reach*], *a house*, 9, 315; *home*, 181, 183.

**οἶνο-ποτάζω** [*οἶνος, wine + πότον, drink*], *quaff wine*, 309.

**οἶνος**, *ου, ὁ*, *wine*; it was always mixed with water before drinking, 77.



οἶνονψ, οἶνοςψ [οἶνος, wine + ὤψ, face, look], wine-colored; wine-dark, 170.

οἶος, η, ον, alone, 84, 139.

οἶος, ᾧ, ον, rel. pron. such as, 102; = ὅτι τοῖος, because such, 302.

οἷς, δῖος, ὁ and ἡ, sheep, 132.

οἶω = Att. οἶομαι, οἰήσομαι, ᾤεσθην, think, 173.

ὀλβος, ου, ὁ, happiness, fortune, 188.

ὀλίγος, η, ον, few; little, small, 208.

Ὀλύμπιος, ον ["Ολυμπος, Olympus], Olympian, dwelling on Olympus, of Olympus, 188.

Ὀλυμπος, ου, ὁ, Olympus, a mountain on the Makedonian frontier of Thessaly. It was regarded as the seat of the gods, and in the Iliad was always distinct from οὐρανός, heaven, but this distinction is less marked in the Odyssey. On its height was the house of Zeus, while in the dells below were situated the houses of the other gods. In the Iliad its peaks are covered with snow, but in the Odyssey neither rain nor snow ever comes nigh, nor is it beat by the winds. Hither the gods were summoned to feasts. 42, 240.

ὀμβρος, ου, ὁ, rain, 43.

ὀμ-ηλικία, ᾧς (η, ης), ἡ [ὁμοῦ, together + ἡλικίᾱ, of the same age], sameness of age; companion, 23.

ὁμοῖος, ᾧ, ον [ὁ- + ὤμ-, together], same, like, 16, 231.

ὁμοφρονέω [ὁμόφρων, of one mind], be of one mind; with νοήμασι, in unity of purpose, 183.

ὁμοφροσύνη, ης, ἡ [ὁμόφρων, of one mind], unity of mind and feelings; concord, 181.

ὀνειδος, εος, τό, reproach, scandal, 285.

ὄνειρος, ου, ὁ [ὄναρ, dream], dream, 49.

ὄνομα, ατος, τό [ὄγνο-, perceive], name, 194.

ὀπάξω, ὀπάσσω, ὥπασα [ὀπ-, follow], make follow; bestow, confer, 181.

ὀπισθεν, adv. [ὀπίσω, behind], behind, 307.

ὀπίσσω, adv. back; hereafter, 273.

ὀπλέω, imperf. ὥπλεον [ὀπλον, implement], get ready, 73.

ὀπλον, ου, τό [ὀπ-, follow], a tool, implement; tackling, 268.

ὀπότε, relat. adv. of time, when, 303.

ὀπνίω, pres. part. ὀπνιόντες, marry, wed; in part. married, 63.

ὀπως, 1. relat. adv. as, 189; 2. final part. that, in order that, 319.

ὀρεσί-τροφος, ον [ὄρος, mountain + τρέφω, nourish], mountain-bred, 130.

ὀρμαίνω, aor. ὤρμηνα [ὀρμάω, set in motion], turn over in the mind; ponder, debate, 118.

δρνῦμι, ὄρω, ὄρσα, 2 p. ὄρωρα,  
2 aor. ὠρόμην [√ὄρ-, arouse],  
rouse; mid. rise, 255.

ὄρος, εὖς, τό, mountain, 102, 123.

ὄρσεο, aor. imperat. of δρνῦμι.

ὅς, ἡ, ὅν, relat. pron. *who, which, what, that*, 4, 6, 23, 48, 123, 131, 153, 165, 177, 225, 228, 233, 240, 272, 287; cond. rel. 28, 37, 159, 202; before the prep. 15, 262; εἰς δ' κεν, 295.

ὅς, ἡ, ὅν, poss. adj. *one's own; his, hers, its*, 278, 331.

ὅσος, η, ον (ὅσων, 294), rel. pron. *as great as, as much as, as many as; as*, 182, 257; ὅσων, *as far as*, 294.

ὅσσε, τώ, neut. dual, *eyes*, 131.

ὅστις, ἡτις, ὅτι, rel. pron. [ὅς, *who* + *τις*, *any*], *whoever, whichever, any one who, anything which; who, which*, 286.

ὅτε, rel. adv. *when*, 326; ὅτε δὲ, *when at length*, 85, 110; ὡς δ' ὅτε, *as when*, 232.

ὀτρύνω, imperf. ὠτρύνων, aor. ὠτρῦνα, *urge on, encourage*, 254.

οὐ, οὐκ, neg. adv. *not*, 33, 173, 176, 182, 201, 240, 250, 270, 279, 301, 325; οὐπω, *not yet*, 160, 167, 329; in independ. sentences with ἄν + fut. ind. 221; with ἄν + opt. 57.

οὐ, οἶ, εἰ [pron. stem εἰ for σφε], *he, she, it*; 23, 114, 131, 133, 145, 147, 214, 225, 228, 246, 280, 307.

οὐδέ, neg. conj. [οὐ, *not* + δέ,

*strengthening*], *and not, but not, nor*, 201, 205, 270.

οὔλος, η, ον, *woolen; bushy, thick, crisp*, 231.

Οὐλυμπος, see Ὀλυμπος.

οὖν, post-post. part. of inference; *therefore, then, so, of course, at any rate*, 192.

οὔνομα, see ὄνομα.

οὔπω, see under οὐ.

οὐρανόθεν, adv. [οὐρανός, *heaven*], *from heaven*, 281.

οὐρανός, οὐ, ὁ, *heaven*, 150, 243.

οὔρεος, gen. of ὄρος.

οὔτε, neg. conj. [οὐ, *not* + τε, *and*], *and not, neither, nor; οὔτε . . . οὔτε, neither . . . nor*, 68, 161, 187, 192; οὔτε . . . οὔτε . . . οὔτε, 43 and 44.

οὗτος, αὗτη, τοῦτο, dem. pron. *this*, 29, 201, 285.

οὕτω(s), adv. [οὗτος, *this*], *thus, so*, 218.

ὀφθαλμός, οὐ, ὁ [√ὄπ-, *see*], *eye*, 160.

ὅφρα, conj. *while*, 218, 239, 259; *final, that, in order that*, 32, 173, 255, 289, 304; with ἄν, 259, 304.

ὄχθη, ης, *a height; shore or bank of a river*, 97.

ὄψον, ου, τό, *cooked meat, relish; dainties*, 77.

## II

πάθω, aor. subj. of πάσχω.

παίζω, παίζομαι, ἐπαισα, πέπαικα, πέπαισμαι [παῖς, *child*], *sport, play*, 100, 106.

παῖς, παιδός, ὁ, ἡ, *child; boy, girl*, 300.

πάλιν, *adv. back, back again*, 110.

Παλλάς, ἄδος, *Pallas*, epithet of Athene, in Homer, always with Ἀθήνη or Ἀθηναῖη, though in later Greek it was used alone; the ancients explained it from πάλλω, *to brandish*, because she carried a spear and the Aegis. 233, 328.

παντοῖος, ᾧ, ον [πᾶς, *all*], *of all sorts, of every kind*, 76, 234.

πάππα, *voc. of πάππας, father*, papa, 57.

παρ' = παρά.

παρά, *prep. apoc. παρ-; 1. with gen. from beside*, 290; 2. with dat. *beside, with, by*, 97, 162, 248; 3. with acc. *along, beside*, 89, 94; 4. *adv. near, by*, 18, 215.

παραμείβω, -ψω [παρά, *beside* + ἀμείβω, *change*]; *mid. pass by*, 310.

παρασχέμεν, *aur. inf. of παρέχω*.

παρ-έχω [παρά, *beside* + ἔχω, *hold*], *hold beside; furnish*, 28.

παρθένος, ου, ἡ, *a maid, maiden*, 33, 109, 328.

πάρουθεν, *adv. of time, before that, ere that*, 174.

πάρως, *adv. of time, formerly*, 325; *conj. with inf. before*, 331.

πᾶς, πᾶσα, πᾶν, *all*, 35, 46, 65, 67, 93, 107, 108, 227, 257, 265, 281.

πάσσονα = παχίονα, *comp. of παχύς*.

πάσχω, πείσομαι, ἔπαθον, πέπονθα [ῥσπα-, *draw*], *suffer, undergo*, 173.

πατήρ, τρός (τέρος), ὁ, *father*, 30, 36, 51, 67, 154, 255, 287, 290, 293, 296, 299, 308.

πατρίς, ἰδος, ἡ [πατήρ, *father*], *of one's fathers; with γαῖα, fatherland*, 315.

πατρο-κασίγνητος, ου, ὁ [πατήρ, *father* + κασίγνητος, *brother*], *a father's brother*, 330.

παύω, παύσω, ἔπαυσα, πέπαυκα, πέπαυμαι, ἐπαύθην [ῥπαυ-, *stop*], *make stop; mid. stop; cease*, 174.

παχύς, εἶα, ὅ, *comp. πάσσων = παχίων; superl. πάχιστος, thick, strong*, 128; *stout*, 230.

πεζός, ἡ, ὅν [ῥπεδ-, *tread*], *on foot*, 319.

πείθω, πείσω, ἔπεισα, πέπεικα, 2 pf. πέποιθα, πέπεισμαι, ἐπέσθην, 2 aor. ἔπειθον [ῥπιθ-, *trust*], *persuade; trust*, 130; *mid. obey*, 71, 247.

πειράω, πειράσω, ἐπειράσα, πεπειράκα, πεπειράμαι, ἐπειράθην [ῥπερ-, *press through*], *usually mid. attempt; make trial*, 126, 134.

πείσμα, ατος, τό [ῥπεινθ-, *bind*], *a ship's cable, cable*, 269.

πέλω and πέλομαι, *de*, 108.

πέμπω, πέμψω, ἔπεμψα, πέπομφα, πέπεμμαι, ἐπέμφθην, *send; conduct*, 255.

πένθος, εος, τό [ῥσπα-, *draw*], *grief, sorrow, woe*, 169.

πέντε, *num. adj. five*, 62.



**πέπλος**, ου, ὁ, any woven cloth used for a covering; a large, full robe for women, often made of the finest stuff and adorned with the richest patterns; it was worn over the common dress and fell in graceful folds about the body; it corresponded to the men's ἱμάτιον or χλαῖνα; famous was the πέπλος of Athene, which was embroidered with mythological subjects and carried like the sail of a galley in the public procession at the Panathenaia, 38.

**πέπταται**, from πετάννυμι.

**πέρ**, encl. part. postpos. and intens.: very much, however much, altogether; with a participle its force is concessive; although, 87, 136; νῦν δὴ περ, now then, at all events, 325; εἰ περ, although, even though, 282.

**περάω**, περάσω, ἐπέρασα, πεπέρακα [√περ-, press through], pass through; cross, 272.

**περί**, prep. 1. with dat. round, 129, 310; 2. with acc. round, 262; 3. adv. περί κῆρι, exceedingly in heart.

**περι-καλῆς**, ἐς [περί, very + κάλος, beauty], very beautiful, 85.

**περιμήκετος**, ου [περί, very + μήκος, height], very lofty, 103.

**περι-χέω**, pour over, spread or lay over, 232.

**περώσι**, 3 plur. pres. of περάω.

**πετάννυμι**, πετώ, ἐπέτασα, πέπ-

ταμαι, ἐπετάσθην, spread out, 45, 94.

**πηγή**, ἡς, ἡ, fountain-head, spring, source, 124.

**πίνω**, πίομαι, ἔπιον, πέπωκα, -έπομαι, -ἐπόθην [√πο-, drink], drink, 249.

**πίσσεα**, τὰ [πίνω, drink], meadows, 124.

**πλαγχθέντα**, see πλάζω.

**πλάζω**, aor. ἐπλάγχθην [πλαγ-, strike], make wander; drive from one's course, 278.

**πλίσσομαι**, to cross the legs in trotting; trot, 318.

**πλυνός**, οὔ, ὁ [πλύνω, wash], a pit or trough for washing clothes, 40, 86.

**πλύνω**, πλυνῶ, ἔπλυνα, πέπλυμαι, ἐπλύθην [√πλυ-, πλε-, wash], wash, 31, 59, 93.

**πνοή**, see πνοή.

**πνοή**, ἡς, ἡ [πνέω, breathe], breath, 20.

**ποιέω**, ποιήσω, etc., do, make, 10.

**ποιήεις**, εσσα, εν [ποά, grass], grassy, rich in grass, 124.

**πολιός**, ἄ, ὄν, gray, hoary, 272.

**πόλις**, εως, ἡ [√πλα-, fill], city, 3, 9, 40, 114, 144, 177, 191, 195, 255, 262, 263, 294, 298.

**πολυ-ἄρητος**, ου [πολύ, much + ἀράομαι, desire], much-wished-for, much desired, 280.

**πολυ-δαίδαλος**, ου, richly-wrought, 15.

**πολύ-κλυστος**, ου [πολύ, much + κλόζω, dash against], much-dashing, loudly-surgings, 284.



**πολύς**, πολλή, πολύ [*√*πλα-, *fill*], *much, many*, 86, 164, 174, 175, 184, 284; nom. plur. πολέες, 284; πολλόν, adv. *far*, 40; πολύ, adv. *much, far*, 38.

**πολύ-τλᾶς**, αντος, ὁ [πολύ, *much* + τλῆναι, *endure*], *much-enduring, long-tried*, 1, 249.

**πομπή**, ἡς, ἡ [πέμπω, *send*], *escort, conduct*, 290.

**πόντος**, ου, ὁ, *the sea*, 170, 204.

(πόρῳ), aor. (έ)πόρον, *give*, 228.

**πόσε**, adv. *whither*, 199.

**Ποσιδήιον**, ου, τό [Ποσειδῶν, *Poseidon*], *place sacred to Poseidon*, 266.

**πόσις**, ιος, ἡ [*√*πο-, *drink*], *drink*, 209, 246, 248.

**πόσις**, ιος, ὁ [*√*πα-, *master*], *husband*, 244, 277, 282.

**ποταμός**, οὔ, ὁ, *a river, stream*, 59, 85, 89, 124, 213, 216, 224, 317.

**πότε**, adv. of time, *when?* ποτέ, encl. *once*, 4, 43, 162, 325.

**ποτί** and **ποτι-**, see **πρός** and **προς-**.

**ποτικέκλιται**, see **προσκλίνω**.

**πότνια**, αῖς, ἡ [πόσις, *husband*], *revered, honored*, a title of honor used in addressing women and goddesses, 30, 154.

**ποῦ**; *where?* 277; ποῦ, encl. *some-where, anywhere*, 125, 155, 173, 179, 200; *doubtless*, 278.

**πούς**, ποδός, ὁ [πεδ-, *tread*], *foot*, 39, 318.

**πρίν**, 1. temp. conj. [πρό, *before*], *before*, 288; 2. adv. πρίν ποτε, *formerly*, 4.

**πρό**, adv. *before*; ἡῶθι πρό, *in the morning early*.

**προ-έχω**, *hold before; put forward; stretch*, 138.

**πρός**, prep. 1. with gen. *in the eyes of, under the care of*, 207; 2. with acc. *to*, 13, 256; ποτί, upon, 95.

**προς-εἶπον**, *address*, 21, 56.

**πρόσθεν**, adv. [πρός, *before*], *in front of, before; just now*, 242.

**προς-κλίνω**, *lean upon, place near*, 308.

**πρός-φημι**, aor. προς-έφην, *speak to, address*, 24.

**προυχούσας**, part. of προέχω.

**προ-φέρω**, *bear away; with ξριδα, display rivalry=in emulation*.

**πρῶτος**, η, ον [πρό, *before*], *first*, 60, 176.

**πτόλις**, see πόλις.

**πτόρθος**, ου, ὁ, *a young branch, a sapling*, 128.

**πτύσσω**, aor. part. πτύξασα, *fold together*, 111, 252.

**πτωχός**, οὔ, ὁ [πτῶσσω, *bend, beg*], *a beggar*, 208.

**πυκινός**, ἡ, ὅν [πύξ, *with clenched fist*], *close-packed, firm; thick, dense*, 128; *guarded*, 134.

**πῦρ**, πυρός, τό, *fire*, 305.

**πύργος**, ου, ὁ, *a tower; rampart*, 262.

**πῶ**, encl. *yet*, see οὐ.

## P

**ρά**, ῥ', see ῥα.

**ράίω**, imperf. ῥραιον, part. ραίμενος, *wreck*, 326.

(F)ράκος, εος, τό [√φρακ-, φλακ-, λακ-, *tear*], a ragged garment, rag, 178.

ρέα, adv. *easily*, 108, 300.

ρέθρον, ου, το [ρέω, *flow*], stream, current, 317.

ρέζω, ρέξω, ἔρεξα [√φεργ-, *work*, do], do, act, 286.

ρέια, see *ρέα*.

ῥερυπωμένα, perf. pass. part. of ῥυπάω.

(F)ρήγος, εος, τό, a covering; a woolen rug, 38.

(F)ρίπτω, ῥίψω, ἔρριψα, ἔρριφα, ἔρριμμαι, ἐρρίφθην and ἐρρίφην, *throw*, toss, 115.

ῥοά, ᾱς, ἡ [ρέω, *flow*], a stream, current, 85.

ῥύομαι, ῥύσομαι, ἐρρύσάμην, *protect*, hide, 129.

ῥύπα, τά [ῥυπάω, *be dirty*], filth, 93.

ῥυπάω, perf. part. ῥερυπωμένος, to *be filthy*, 59, 87.

ῥυτός, ἡ, ὅν [ἐρύω, *drag*], dragged, hauled, 267.

## Σ

σέβας, τό, only n. a. and v., *astonishment*, awe; σέβας μὲ ἔχει, *I am amazed*, 161.

σεῖο = σοῦ, gen. of σό.

σεύω, aor. ἔσσενα, perf. ἔσσευμαι, *drive*, let loose, 89.

σιγαλόεις, εσσα, εν, *glossy*, glittering, 26, 38, 81.

σίνομαι, iterat. imperf. σινέσκοντο, *seize*, despoil, 6.

σῖτος, ου, ὁ, *grain*; esp. *wheat*; food, 99.

σκέπας, αος, τό [σκέπω, *cover*], a covering, shelter, 210, 212.

σμερδαλέος, ᾱ, ου, *fearful*, terrible, 137.

σμήχω, imperf. ἔσμηχον, *wipe off*, cleanse, 226.

σός, σή, σόν [σύ, *thou*], thy, thine, 180, 315.

σπείρον, ου, τό, a cover, garment, 179; sail, 269.

σταθμός, οὔ, ὁ [στα-, *place*, stand], a stable; a door-post, 19.

στειβω, ἔστειψα, ἐστίβημαι [√στιβ-, *tread*], tread; wash clothes by treading on them, 93.

στῖλβω [√στειβ-, *shine*], glitter, gleam, 237.

στρωφάω, part. στρωφῶσα [στρέφω, *turn*], keep turning, spin, 53, 306.

σὺ, thou, 289; σεῖο, 156; τοί, 26, 32, 35, 62, 68, 69, 194, 314; σοί 27, 39, 154, 180, 190; with αὐτῷ, 60; σέ, 25, 28, 34, 149, 151, 159, 175, 190, 255, 256.

συμ-βάλλω [σύν, with + βάλλω, *throw*], sync. aor. ξύμβλητο, throw together; meet, 54.

σύν, prep. with dat. with, along with, 52, 80, 260.

συν-ἐρίθος, ου, ὁ and ἡ, fellow-worker, 32.

συν-ἰήμει, send together; hear, hearken unto, 289.

σφαῖρα, ᾱς (ἡ, ἡς), ἡ, ball, 100, 115.

σφέεις, they, 6, 121, 155, 286.

σφι, dat. of σφέις.

σχεδόν, adv. [σσχ-, *hold*], *near*, *hard-by*, 27, 125.

Σχερίᾱ, ᾱς (ἡ, ἡς), ἡ, *Scheria*, the land of the Phaiakians, identified with Kerkyra, but it probably existed only in the poet's mind. 8.

## T

τ' = τέ.

ταλαπείριος, ον [τλῆναι, *endure* + *πειρα*, *trial*], *enduring trials*, *much-tried*, 193.

τανύω [√ταν-, τα-, τεν-, *stretch*], *stretch*; pass. *strain*, *exert oneself*, 83.

τάρφθεν, see *τέρπω*.

τάχιστα, adv. [neut. acc. pl. superl. of ταχύς, *swift*], *most quickly*, *as soon as possible*, soon, 32, 289.

ταχύς, εἶα, ὕ, *quick*, *speedy*, *swift*.

τέ, copul. conj. encl. *and*; it is usually postpos. 1. alone = Lat. -que, 108, 111, 113, 117, 210; τέ ... τέ, 3, 73, 93, 168, 197, 208, 209, 214, 246, 247, 254, 276, 323; τέ ... τέ ... τέ 152; τέ καί 99, 120, 181, 211, 235; τέ ... καί 191, 330; τέ ... καί ... καί 38, 315; δέ τε, 105, 106, 108, 185, 266; with pron. particles, etc., 122, 130, 131.

τεθαλυῖα, from θάλλω.

τέθηπα, perf. with pluperf. ἐτεθή-  
πεα, *be astonished*; *marvel*, 166, 168.

τείχος, εος, τό, *wall*, 9.

τέκος, εος, τό [√τεκ-, *bear*, *beget*], *child*, 68, 324.

τελέω, τελῶ, ἐτέλεσα, τετέλεκα, τετέλεσμαι, ἐτελέσθην [τέλος, *end*], *finish*; *fulfill*, *accomplish*, 174; *fashion*, 234.

τέμενος, εος, τό [τέμνω, *cut*], *land marked off and set apart as property of a king or sacred to a god*; *a park*, 293.

τέρπω, τέρψω, ἔτερψα, ἐτέρφθην, 2 aor. pass. τάρφθεν [√τερπ-, *τραπ*-, *enjoy*], *refresh*, *delight*, *rejoice*, 46, 99, 104.

τέρσομαι, 2 aor. inf. pass. *τερσήμεναι* [√τερσ-, *dry*], *become or be dry*, 98.

τετλάμεν, from τλάω.

τέτυκται, perf. pass. of τεύχω.

τεῦ, τευ = τίνος, τινός, from τίς, τις.

τεύχω, τεύξω, ἔτευξα, τέτυγμαί [τακ-, *form*, *prepare*], *work*, *make*; *build*, 301.

τέχνη, ἡς, ἡ [√τακ-, *form*, *prepare*], *skill*, *art*, 234.

τέων = τίνων.

τηλεδαπός, ἡ, ὅν [τῆλε, *afar*], *from a far country*, *strange*, *foreign*, 279.

τηλόθεν, adv. [τηλοῦ, *afar*], *from afar*, 312.

Τηύ-γετον, ον, τό, Ταῖγος, a mountain range lying between Laconia and Messenia, and about 7800 feet in height. In it is the highest peak in the Peloponnesos, which, it was said, could be viewed in its



whole extent from the summit. 103.

τίθῃμι, θήσω, ἔθηκα, τέθεικα, τέθειμαι, ἐτέθην [ $\sqrt{\theta\epsilon-}$ , put], put, set, place, 76, 77, 140, 214, 248, 249, 252.

τινάσσω, pres. pass. τινάσσεται, brandish, shake, 43.

τίς, τί, gen. τίς, interrog. pron. gen. plur. τέων, who? which? what? 25, 119, 276.

τις, τι, gen. τινός, indef. pron. encl. some, any, 149, 150, 179, 206, 232, 279, 280; as a subst. somebody, anybody, something, anything, 67, 153, 179, 192, 200, 205, 239, 273, 275, 278; as adv. οὔτι, by no means, not at all, 301.

(τλάω), τλήσομαι, τέτληκα, ἔτλην [ταλ-, endure], suffer, undergo, endure, 190.

τοί, nom. plur. masc. See  $\delta$ .

τοί = σοί, from σύ.

τοί, encl. part. strengthens an assertion; I assure you, truly, indeed, no doubt, etc., 27, 33; with  $\eta$ , 86, 249.

τοιόσδε, ἄδε, ὅνδε [τοιός + -δε], of this kind, such as this, such, 157, 160, 244.

τοιός, τοιά, τοῖον, of such a kind, such, 162, 167.

τοιούτος,  $\eta$ ,  $\sigma\eta$ , dem. pron. of such a kind, such, 286.

τοκέύς, ἑως,  $\delta$  [ $\sqrt{\tau\epsilon\kappa-}$ , beget], father; in Homer always dual or plur., parents, 50.

τόσος,  $\eta$ ,  $\sigma\eta$ , dem. pron. so great,

so many; τόσα, ὅσα, all that, 180; so far, 294.

τότε, adv. of time, at that time, then, 12, 298; δὴ ῥα τότε, forthwith, then, 217, 288.

τόφρα, adv. of time, so long, 171.

τρεις, τρία, num. adj. three, 63.

τρέω, ἔτρεσα, tremble; flee for fear, 138.

τρὶς, adv. [τρεις, three], thrice, three times, 154, 155.

τρώγω, τρώξομαι, τέτρωγμαι, ἔτραγον, feed upon, browse, 90.

τρωχάω, imperf. τρώχων [τρέχω, run], run; gallop, 318.

τυγχάνω, τεύξομαι, ἔτυχον, τετύχηκα [ $\sqrt{\tau\alpha\kappa-}$ , form, prepare], hit, obtain, 290.

## Υ

ὑακίνθινος,  $\eta$ ,  $\sigma\eta$  [ὑάκινθος, hyacinth], hyacinthine-colored, dark-colored, black, 231.

ὑβριστής, οὗ,  $\delta$  [ὑβρίζω, insult], a violent, wicked person, 120.

ὑγρός, ἄ,  $\sigma\eta$ , moist, wet, limpid, 79, 215.

ὑδωρ, ὕδατος, τό, water, 86, 91.

υἱός, υἱοῦ,  $\delta$ , son, 62.

ὔλη,  $\eta$ ,  $\sigma\eta$ , wood, forest, copse, 128.

ὑπ-άγω [ὑπό, under + ἄγω, lead], bring or lead under, 73.

ὑπ-εκ-προ-λύω, λύσω, etc., loose from under; unyoke and let go, 88.

ὑπ-εκ-προ-ρέω, ρεύσομαι or ρυήσομαι, ἐρρήν, flow forth from under, 87.



ὑπέρ, prep. with gen. *over, at*, 21, 107.

Ῥπέρεια, *ās, ἡ, The Highland*, ancient abode of the Phalaikians near the Cyclopes. 4.

ὑπερέχω, *overtop*, 107.

ὑπερηγορέων, οντος, ὁ [ὑπέρ, *over* + ἡγορέη, *manliness*], *exceedingly manly*; always in a bad sense, *tyrannical, overbearing*, 5.

ὑπερτερίᾱ, *ās (ἡ, ἡς)*, ἡ [ὑπέρτερος, *better*], *upper part or body of a wagon*, 70.

ὑπερφίαλος, ον, *overbearing, arrogant, insolent*, 274.

ὑπνος, ον, ὁ, *sleep*, 2.

ὑπό, prep. with dat. *under*, 73.

ὑποδύομαι, δέδομαι, ἐδύσαμην, 2 aor. act. ἔδυν, perf. δέδυκα, *go under; emerge from*, 127.

ὑψηλός, ἡ, ὅν [ὑπέρ, *over*], *high, lofty*, 58, 70, 263.

ὑῶ, ὕσω, ὕσα, ὕσμαι, ὕσθην, *send rain; ὕμενος, drenched with rain*, 131.

### Φ

φαινός, ἡ, ὅν [φά-, *shine*], *gleaming, radiant, shining*, 19, 74, 316.

Φαίηκες, ων, οί, *Phaiaikians*, inhabitants of Scheria (supposed to be Kerkyra, now Corfu), dear to the gods, and enjoying a life of perpetual ease and pleasure. They were famous for seamanship, wealth, and *hospitality*, and were accus-

tomed to escort their guests home with their swift ships, which were said to possess intelligence and to move of their own accord. In former times they dwelt in Hypereia near the Cyclopes, whence they were moved by Nausithoos, whose son Alkinoos afterward became king. 3, 35, 55, 114, 195, 197, 202, 241, 257, 270, 280, 298, 302, 327.

φαίνω, φανῶ, ἔφηνα, πέφαγκα and πέφηνα, πέφασμαι, ἐφάνθην and ἐφάνην [φά-, *shine*], *bring to light; appear, seem*, 137, 329; ἡοὶ φαινομένηφιν, *at dawn of day*, 31.

φαρέτρα, *ās (ἡ, ἡς)*, ἡ [φέρω, *bear*], *a quiver*. The quiver was supported by a strap passing over the right shoulder across the breast, and behind the back, so that it rested on the left hip. 270.

φάρος, εος, τό [φέρω, *bear*], *a large piece of cloth; mantle, robe*. The φάρος was, like the χλαῖνα, a large rectangular blanket like a mantle, thrown loosely over the body as a sort of cloak, and caught over the shoulder by a clasp, which was often very handsome. It was without sleeves, and corresponded to the Roman toga. 214.

φάτις, εως, ἡ [φά-, *shine*], *report, reputation*, 29.

φέρτερος, ᾧ, ον, *braver, stronger*, 6.

φέρω, ὀίσω, ἤνεγκα and ἤνεγκον, ἐνήνοχα, ἐνήνεγμαι, ἠνέχθην [*φέρ-, bear*], *bear, bring, carry*, 74, 83; *δηιοτῆτα* φέρω, *to offer harm*, 203.

φεύγω, φεύξομαι and φευξοῦμαι, ἔφυγον, πέφευγα [*φυγ-, shun*], *flee*, 170, 199.

φημί, φήσω, ἔφησα [*φαι-, shine*], *say*, 42, 200, 254, 256; *impf. φάτο*, 148; *ὡς ἔφαθ'*, 66, 211, 233, 247, 327.

φήμις, ιος, ἡ [*φαι-, shine*], *rumor*, 273.

φθονέω, φθονήσω, ἐφθόνησα, ἐφθονήθην [*φθόνος, envy*], *to envy, grudge*, 68.

φι(ν), *an old case-ending*; cf. βίηφι, 6, and φαινομένηφι, 31.

φιλόξεινος, *see φιλόξενος*.

φιλό-ξενος, ον [*φίλος, friend + ξένος, stranger*], *loving strangers, hospitable*, 121.

φίλος, η, ον, *loved, dear*, 51, 56, 57, 62, 67, 203, 208, 327; *one's own servants, relatives, etc.*, 314; *friend*, 287; *φίλα φρονέω*, *be kindly disposed*, 313; *welcomed*, 327.

φοῖνιξ, ικος, ἡ, *date-palm*, 163.

φορέω, φορήσω, ἐφόρησα, πεφόρηκα, πεφόρημαι, ἐφθορήθην [*φέρω, bear*], *bear, carry*, 171.

φρήν, φρενός, ἡ, *the midriff; mind*, 65, 106, 118, 140, 147, 180.

φρονέω, φρονήσω, ἐφρόνησα, πεφρόνηκα [*φρήν, mind*], *have understanding, be wise, reflect*,

145; with φίλα, *be kindly disposed*, 313.

φύη, ἥς, ἡ [*φύω, bring forth*], *growth, stature*, 16, 152.

φύλλον, ον, το, *a leaf*, 129.

φωνέω, ἐφώνησα [*φωνή, voice*], *raise the voice, speak aloud*, 316.

φώς, φωτός, ὁ [*φύω, bring forth*], *man*, 129, 187, 199.

## X

χαίρω, χαίρήσω, κεχάρηκα, κεχάρημαι and κέχαρμαι, ἐχάρην [*χαρ-, enjoy*], *rejoice, be glad*, 30, 312.

χαλεπός, ἡ, ὁν, *hard to bear, painful, grievous*, 169.

χαρίεις, εσσα, εν [*χαρ-, enjoy*], *charming, lovely, graceful*, 234.

χαρίζομαι, χαριῶμαι, ἐχαρισάμην, κεχάρισμαι [*χαρ-, enjoy*], *show kindness, gratify*; *κεχάριστο, was dear*, 23.

χάρις, ιτος, ἡ [*χαρ-, enjoy*], *love, favor; grace, charms*, 235, 237.

Χάριτες, ων, αἱ [*χαρ-, enjoy*], *The Graces*. In Homer there is no definite number, but they are more than three. He regards them as handmaidens of Aphrodite. Later there were three Graces, — Euphrosyne, Aglaia, and Thalia. They presided over the banquet, the dance, and all social pleasures, and also the elegant arts. 18.

**χάρμα**, ατος, τό [*χαρ-, enjoy*], joy, 185.

**χείρ**, χειρός, ἡ [*χερ-, take, grasp*], hand, 91, 128, 310.

**χέρσος**, ου, ἡ, land, shore, 95.

**χθιζός**, ἡ, ὅν [*χθές, yesterday*], of yesterday, 170.

**χθών**, ορός, ἡ, the earth, ground; ἐπὶ χθονί, upon the earth, 153.

**χιτών**, ὠνος, ὁ, undergarment, chitōn. The chitōn was used

by both men and women, and was worn next to the skin. It

was an oblong piece of cloth thrown around the body, so

that the arm was put through a hole in the closed side, and

the ends of the open side were fastened over the opposite

shoulder by means of a clasp.

The chitōn, therefore, was open on this side. It was

fastened around the hips by a girdle, and by pulling it

through this it could be shortened. It sometimes had sleeves

covering the whole arm or shorter. At Athens the men

wore a short, sleeveless chitōn made of wool, which was said

to be the sign of a freeman; but those of the women were

made of linen and reached to the feet. The chitōn was often

handsome and sometimes of a brilliant hue. 214.

**χιών**, ὄνος, ἡ, snow, 44.

**χνόςος**, ου, ὁ, any light substance; foam, 226.

**χολώω**, ἐχόλωσα [*χόλος, angry*], make angry; be angry, be offended, 147.

**χορός**, οῦ, ὁ, dance, 65, 157.

**χρεῖώ**, οῦς, ἡ [*χρεός, need*], want, need, 137.

**χρή** = *χρεών*, need, necessity; sc. ἐστὶ, there is need; it is necessary, must, 27, 190, 207.

**χρίω**, χρίσω, ἐχρίσα, κέχρι(σ)μαι, ἐκρίσθην, touch lightly; rub, anoint, 96, 220.

**χρόνος**, ου, ὁ, time, 295.

**χρῦσεος**, η, ον [*χρῦσός, gold*], golden, of gold, 79, 215.

**χρῦσός**, οῦ, ὁ, gold, 232.

**χρῶς**, ωτός and *χροός*, ὁ, the skin; body, 61, 129, 220, 224.

**χυτλόω**, aor. opt. mid. *χυτλώσαιτο* [*χύτλον, fluid*], bathe and anoint oneself, 80.

## Ω

**ᾠ**, interj. *alas! Ah!* 119.

**Ὀγυγία**, ᾱς (ἡ, ἡς), ἡ, Ogygia, a mythical island in the Mediterranean Sea, the abode of Kalypso, where Odysseus was detained. By the ancients it was identified with *Gaudes*, now Gozzo, a small island near Malta. 172.

**ᾧδε**, adv. [*ᾧδε, this*], so, thus, 25, 39, 258.

**ᾧκα**, adv. [*ᾧκός, quick*], quickly, 289, 304, 317.

- ἄκτος, ὠκεῖα, ὠκύ [*ῥακ-*, *quick*], 130, 168, 232, 309; final conj.  
*swift, quick, fleet*, 104. *that, in order that*, 113, 129.  
 ὤμος, οὐ, ὁ, *the upper arm, shoulder*, 219, 225, 235. ἄς, adv. *thus, so*, 1, 41, 66, 71,  
 109, 127, 135, 145, 166, 223,  
 ὡς, rel. adv. of manner, *as*, 20, 235.





## WORD-GROUPS.

1. ἀν-, ἀ-, privative = *not*.  
 ἀ-δευκής, *slandorous*, 273.  
 ἀ-δμήs, *unwedded*, 109.  
 ἀ-εικέλιος, *ill-looking*, 242.  
 ἀ-έκητι, *against the will of*, 240.  
 ἀ-θάνατος, *immortal*, 16.  
 Ἄϊδις, *The Invisible, Hades*, 11.  
 ἀ-κηδής, *careless*, 26.  
 ἀ-νέφελος, *unclouded*, 45.  
 ἀ-παστος, *not having eaten*, 250.  
 ἀ-πινύσσω, *to lack under-standing*, 258.  
 ἀ-σφαλής, *immovable, steadfast*, 42.  
 ἀ-τιμάζω, *dishonor*, 283.  
 ἀ-τρύγετος, *unwasting*, 226.  
 Ἄ-τρυτώνη, *The Tameless*, 324.  
 ἀ-φρων, *senseless*, 187.
2. √ἀγ-, *drive, lead*.  
 ἄγε, *come*, 36.  
 ἄγω, *drive, lead*, 7.  
 ἄγρος, *field, place where cattle are driven*, 259.  
 ἄγριος, *wild*, 120.
- ἀγρόνομος, *rural*, 106.  
 ἀγρότερος, *wild*, 133.  
 ἄγρωστις, *field-grass*, 90.  
 ἄμ-αξα, *wagon*, 37.  
 ἀγορά, *assembly*, 266.
3. √ἀF-, *Fa-, blow*.  
 ἄημι, *blow*, 131.  
 αὐδάω, *speak*, 186.  
 αὐδήεις, *speaking with human voice*, 125.  
 ἀυτή, *shout*, 122.  
 αὔω, *call aloud*, 117.
4. √ἀθ-, ἀνθ-, *bloom*.  
 Ἀθηναίη, 229.  
 Ἀθήνη, 13.  
 ἄνθος, *blossom*, 231.
5. √αῖρ-, ἔλ-, *take*.  
 αἰρέω, *take*, 91.  
 ἐξαιρέω, *take away*, 140.
6. √ἀκ-, *swift*.  
 ὤκα, *quickly*, 289.  
 ὠκύς, *swift, quick*, 104.
7. ἄλγος, *pain*, 184.  
 ἀλέγω, *trouble one's self*, 288.

8.  $\sqrt{\alpha\lambda\kappa-}$ , ἀρκ, *strength*.  
 ἀλκή, *strength*, 130.  
 Ἄλκι-voos, *strong in mind*, 12.
9. ἄλλος, *other*, 112.  
 ἄλλ-ήλοιν, *one another*, 211.  
 ἄλλο-θεν, *elsewhere*, 283.  
 ἄλλυδις, *to another place*, 138.  
 ἀλλά, *but*, 11.
10.  $\sqrt{\alpha\lambda-}$ , *sea*.  
 ἄλς, *sea*, 94.  
 ἄλι-πόρφυρος, *sea-purple*, 53.  
 ἄλμη, *brine*, 137.
11.  $\sqrt{\acute{\alpha}\mu-}$ , ὄμ-, *together*.  
 ἄμα, *together*, 32.  
 ὁμηλικιά, *sameness*, 23.  
 ὁμοῖος, *same*, 16.  
 ὁμοφρονέω, *be of one mind*, 183.  
 ὁμοφροσύνη, *unity of mind*, 183.
12. ἀμφί, *round, about*, 9.  
 ἀμπ-έχω, *hold around, cover*, 225.  
 ἀμφ-άδιος, *open*, 288.  
 ἀμφ-έρχομαι, *go around*, 122.  
 ἀμφι-βάλλω, *throw around*, 178.  
 ἀμφι-έλισσα, *curved at both ends*, 264.  
 ἀμφι-έννυμι, *put on*, 228.  
 ἀμφίπολος, *female attendant*, 18.  
 ἀμφίς, *around*, 266.
13. ἀνά, *up*.  
 ἀνα-βαίνω, *go up*, 29.  
 ἀν-έρχομαι, *go up*, 163.  
 ἀν-ίστημι, *make stand up*, 7.
14. ἀνήρ, *man*, 3.  
 ἄνθρωπος, *man*, 29.
15.  $\sqrt{\acute{\alpha}\nu\tau-}$ , *against*.  
 ἄντα, *opposite*, 141.  
 ἄντην, *over against*, 221.  
 ἀντίον, *in opposition*, 186.  
 ἐναντίος, *opposite*, 329.  
 ἀντιάω, *meet*, 193.  
 ἀντι-βολέω, *meet accidentally*, 275.  
 ἀντί-θεος, *god-like*, 241.
16. ἀπό, *away, from, off*, 12.  
 ἀπο-βαίνω, *go away*, 41.  
 ἀπο-βάλλω, *throw away*, 100.  
 ἀπο-θαυμάζω, *marvel at*, 49.  
 ἀπο-λούω, *wash off*, 219.  
 ἀπ-οξύνω, *make taper*, 269.  
 ἀπό-προθεν, *far away*, 218.  
 ἀπο-σταδά, *standing far away*, 143.  
 ἀφ-ικνέομαι, *reach*, 297.
17.  $\sqrt{\acute{\alpha}\rho-}$ , *fit*.  
 ἀραρίσκω, *fit*, 70.  
 ἀρείων, *fitter*, 182.  
 ἀριστεύς, *the fittest, chief*, 34.  
 ἀριστος, *fittest, best*, 257.
18. αὖ, *again, moreover*, 158.  
 αὖ-τάρ, *but, however*, 2.  
 αὖ-τε, *but, furthermore*, 112.

19. αὐτός, *self, same*, 27.  
αὐτόθι, *in this place*, 245.  
αὐτως, *in the very manner*,  
143.
20. √βα-, *go*.  
βαίνω, *go*, 3.  
ἀνα-βαίνω, *go up*, 29.  
ἀπο-βαίνω, *go away*, 41.  
κατα-βαίνω, *go down*, 281.  
βωμός, *altar*, 162.
21. √βαλ-, *cast, throw*.  
βάλλω, *throw*, 311.  
ἀμφι-βάλλω, *throw around*,  
178.  
ἀπο-βάλλω, *throw away*, 100.  
κατα-βάλλω, *thrown down*,  
172.  
συν-βάλλω, *throw together*,  
54.
22. √ἀχ-, ἀγχ-, *near*.  
ἀγχι, *near*, 56.  
ἀγχου, *near*, 5.
23. √βοF-, *cry out*.  
βοῦς, *bull, ox, cry (bellow)*,  
132.  
βοάω, *cry out*, 294.
24. √βολ-, *will, wish*.  
βουλ-ή, *will, plan*, 61.  
βουλ-εύ-ω, *plan*, 61.  
βέλτερος, *better (more wished)*,  
282.
25. βασιλεύς, *king*, 54.  
βασίλισσα, *queen*, 115.
26. √γεν-, *beget*.  
γίνομαι, *be born*, 25.  
γένος, *birth*, 35.  
γίγνομαι, *be born*, 201.  
ἐκ-γίγνομαι, *be born from*,  
229.  
γυνή, *woman*, 52.  
κασίγνητος, *born of the same  
mother*, 155.  
πατρο-κασίγνητος, *a father's  
brother*, 330.
27. γαῖα, *land*, 119.  
ἐννοσίγαιος, *land shaker*,  
326.
28. √γαν-, γαF-, *glad*.  
ἀγαυός, *illustrious*, 55.  
γηθέω, *rejoice*, 106.
29. γόνυ, *knee*, 142.  
γούνουμαι, *bend the knee,  
supplicate*, 149.
30. γυμνός, *naked*, 136.  
γυμνῶ, *lay off one's clothes  
(be naked)*, 222.
31. √γνω-, *know*.  
ἀρί-γνωτος, *known*, 108.  
νοέω, *perceive*, 66.  
νόημα, *disposition*, 183.  
νόος, *mind*, 121.  
ὄνομα, *name*, 194.
32. √1 δα-, *learn*.  
δίδασκε, *taught*, 233.  
δῆω, *find*, 231.



33.  $\sqrt{2}$  δα-, divide, share.  
 διαίρομαι, divide, 10.  
 δῆμος, divided land, community, 3.
34.  $\sqrt{δαμ-}$ , tame.  
 δαμάζω, tame, 11.  
 ἀ-δμήs, untamed, unwedded, 109.  
 δμῶη, female slave, 99.  
 δμῶs, male slave, 69.
35.  $\sqrt{δF-}$ , fear.  
 δειδω, fear, 169.  
 δέος, fear, 140.  
 διερός, living, alive, 201.  
 θεουδής, god-fearing, 121.
36.  $\sqrt{δακ-}$ , show, teach.  
 δεικνῦμι, show, 144.  
 δικαίός, just, 120.
37.  $\sqrt{δεμ-}$ , build.  
 δέμω, build, 9.  
 δέμνιον, bedstead, 20.  
 δῶμα, house, 13.  
 δόμος, house, 134.
38. διά, through, 50.  
 δια-φράζω, admonish, 47.  
 δι-έρχομαι, go through, 304.
39.  $\sqrt{διF-}$ , long.  
 δῆν, long, 33.  
 δηρός, long, 220.
40.  $\sqrt{δο-}$ , give.  
 δίδωμι, give, 79.  
 δόσιs, gift, 208.
41.  $\sqrt{ἐδ-}$ , eat.  
 ἐδητός, food, 250.  
 ἐδωδή, food, 76.  
 ἐσθω, eat, 249.
42.  $\sqrt{ἐδ-}$ , sit.  
 ἔδος, seat, 42.  
 ἔζω, set, 8.  
 καθίζω, sit down, 212.
43. ἐν, in, 15.  
 ἐντρίημι, put in, 77.  
 ἐγχέω, pour in, 77.  
 ἐμβάλλω, throw in, 116.  
 ἐν-αντίος, opposite, 329.  
 ἐνδον, within, 51.  
 ἐνθα, there, 1.  
 ἐνθαδε, thither, 179.  
 ἐνθεν, thence, 7.  
 ἐν-νοστ-γαίος, shaker of the earth, 326.  
 ἐννῦμι, put on, 28.  
 ἐντύνω, adorn one's self, 33.
44. εἰs, into, 3.  
 εἰs-οράω, look into, 161.  
 εἰs-οιχνέω, go into, 157.  
 εἰs-φορέω, bring into, 91.  
 εἰs-θμῆ, entrance, 264.
45. ἐκ, or ἐξ, from, out of, 29.  
 ἐκ-γίγνομαι, be born from, 229.  
 ἐξαιρέω, take out, 140.  
 ἐξονομάζω, pronounce a name aloud, 254.  
 ἐξονομαίνω, speak out, 66.  
 ὑπεκ-προλύω, loose from under, 88.

- ὑπεκπρο-ρέω, *flow from under*, 87.  
 ἐκτός, *outside*, 72.  
 ἕκαστος, *each*, 189.  
 ἐκάτερθε, *on both sides*, 19.  
 ἔσχατος, *furthest*, 205.
46. ἔλεος, *pity*.  
 ἐλεαίρω, *take pity on*, 175.  
 ἐλεινός, *pitiable*, 327.
47. ἐπί, *upon*, 75.  
 ἐπι-βαίνω, *go upon*, 262.  
 ἐπι-βάλλω, *throw upon*, 320.  
 ἐπι-τρέχω, *run upon*, 45.  
 ἐπι-ῥαφελῶς, *vehemently*, 330.  
 ἐπί-κειμαι, *be closed, lie upon*, 19.  
 ἐπι-μίσσομαι, *draw nigh*, 205.  
 ἐπι-πλανάμαι, *come near*, 44.  
 ἐπι-σεύω, *sweep upon*, 20.  
 ἐπί-στιον, *standing-place*, 265.  
 ἐπ-οίχομαι, *go upon*, 282.  
 ἐπ-οτρύνω, *stir up*, 36.  
 ἔφημαι, *sit upon*, 309.  
 ἐφοπλίζω, *get ready*, 37.
48. ἔρχομαι, *go*, 40.  
 ἀνέρχομαι, *go up*, 163.  
 (ἀμφιέρχομαι), *go around*, 122.
49. √ ἐσ-, *be, live, true, good*.  
 ἐσθλός, *noble*, 30.  
 εὖ, *well*, 318.  
 εὖ-θρονος, *well-throned*, 48.  
 εὖ-κτίμενος, *well-built*, 315.  
 εὖ-κυκλος, *well-wheeled*, 58.
- εὖ-μενέτης, *well-wisher*, 185.  
 εὖ-ξεστος, *well-polished*, 75.  
 εὖ-πεπλος, *well-robed*, 49.  
 εὖ-πλόκαμος, *fair-haired*, 135.  
 εὖ-τροχος, *well-wheeled*, 72.  
 εὖ-φροσύνη, *mirth*, 156.  
 εὖ-ὤπις, *fair-eyed*, 113.
50. √ ἐσ-, *Feσ-*, *clothe*.  
 εἶμα, *garment*, 26.  
 ἐννῦμι, *clothe*, 28.  
 ἀμφι-έννῦμι, *clothe*, 228.  
 ἐσθής, *clothing*, 74.
51. √ ἐχ-, *hold, have*.  
 ἔχω, *have*, 18.  
 ἀμπ-έχω, *hold around*, 225.  
 αἰγί-οχος, *aegis-holding*, 324.  
 ἔξοχος, *held out, distinguished*, 154.  
 ἐξείης, *in order*, 94.  
 ἥνιοχεύω, *hold the reins*, 319.
52. εὐρύς, *broad*, 150.  
 εὐρύχωρος, *spacious*, 4.
53. √ *Feργ-*, *work*.  
 ἔργον, *work*, 234.  
 ἔρδω, *do, work*, 258.  
 ῥέζω, *do, work*, 286.
54. √ *Feπ-*, *say*.  
 εἶπον, *said*, 41.  
 ἔπος, *word, thing said*, 143.
55. √ *Feλπ-*, *hope*.  
 ἔλπω, *hope*, 297.  
 ἐλπωρῆ, *hope*, 314.

56. √ **Fiδ-**, *see, know*.  
(*ειδω*), *see*.  
*οἶδα*, *know*, 12.  
*εἶδος*, *beauty, appearance*, 16.  
*εἰσεῖδον*, *saw into*, 161.  
*θεο-ειδής*, *god-like*, 7.  
*ἔδρις*, *knowing*, 233.
57. √ **Fiκ-**, *come*.  
*ικάνω*, *come*, 119.  
*ικέτης*, *a comer, suppliant*, 193.  
*ἔκω*, *come*, 85.  
*οἰκέω*, (*come to*), *inhabit*, 204.  
*οἶκος*, *house (that to which one comes)*, 9.
58. *ἡμι-*, *half*.  
*ἡμι-ονος*, *half ass, mule*, 37.  
*ἡμιόνειος*, *of a mule*, 72.
59. *ἡνία*, *reins*, 81.  
*ἡνιοχεύω*, *to hold the reins*, 319.
60. √ **θαλ-**, *bloom*.  
*θάλλω*, *bloom*, 293.  
*θαλέθων*, *blooming*, 63.  
*θαλερός*, *blooming*, 66.  
*θάλος*, *bloom*, 157.
61. √ **θε-**, *put, place*.  
*τίθημι*, *place, put*, 76.  
*ἐντίθημι*, *put in*, 77.
62. *θεῖα-*, *sight*.  
*θηέομαι*, *gaze at*, 237.  
*θαῦμα*, *wonder (something gazed at)*, 306.  
*ἀπο-θαυμάζω*, *marvel at*, 49.
63. *θεός*, *god*, 10.  
*θεά*, *goddess*, 13.  
*θεο-ειδής*, *godlike*, 7.  
*θεουδής*, *god-fearing*, 121.
64. √ **θυ-**, *rush*.  
*θύελλα*, *storm*, 171.  
*θυμός*, *the animating principle; heart, wrath*, 23.
65. √ **τ-**, *go*.  
*εἶμι*, *go*, 15.  
*εἰσ-ἰθμη*, *entrance, going into*, 264.
66. *ἔημι*, *send*, 231.  
*μεθήμην*, *letting loose, careless*, 25.  
*συντήμι*, *send together*, 289.
67. *ἱμάς*, *strap, thong*.  
*ἱμάσθλη*, *lash*, 230.  
*ἱμάσσω*, *to lash*, 316.
68. *καθαρός*, *clean*, 61.  
*καθαίρω*, *to cleanse*, 87.
69. *κεῖμαι*, *lie*.  
*ἐπ-κειμαι*, *lie upon*, 19.  
*κοιμάω*, *lay to rest*, 16.
70. *κᾶλός*, *beautiful*, 27.  
*κάλλος*, *beauty*, 18.  
*περικαλλής*, *very beautiful*, 85.
71. *κάρη*, *head*, 107.  
*κάρηνον*, *head, summit*, 123.  
*κρήδεμνον*, *veil*, 100.

72. √ κελ-, *set in motion*.  
 κέλομαι, *urge*, 133.  
 κελεύω, *order*, 198.
73. κέρδος, *gain*.  
 κερδαλέος, *shrewd*, 148.  
 κερδίων, *more profitable*, 145.
74. κατά, *down*.  
 κατα-βαίνω, *go down*, 281.  
 κατα-βάλλω, *throw down*, 172.  
 κατα-χέω, *pour down*, 235.  
 κατῶρυξ, *dug down*, 267.
75. √ κλυ-, *hear*.  
 κλύω, *hear*, 185.  
 κλυτός, *famous*, 36.  
 κλειτός, *famous*, 54.  
 ναυσι-κλειτός, *famed for ships*, 22.
76. κομέω, *take care of*, 207.  
 κομίζω, *take care of*, 278.
77. √ κρα-, *do, make*.  
 κρατερῶνυξ, *strong-hoofed*, 253.  
 κρατός, *might*, 197.  
 κρείσσων, *mightier*, 182.
78. κύκλος, *circle*.  
 εὐκυκλος, *well-wheeled*, 58.  
 Κύκλωψ, *Round-eyed*, 5.
79. λίθας, *stone*, 267.  
 λίθις, *pebble*, 95.
80. √ λυκ-, *shine*.  
 λευκός, *shining*, 45.  
 λευκώλενος, *white-armed*, 101.
81. √ μα-, *think*.  
 μενεαίνω, *desire eagerly*, 330.  
 μενοεικής, *sited to the desire*, 76.  
 μενοινάω, *desire*, 180.  
 μένω, *wait for*, 98.  
 μίμνω, *wait for*, 245.  
 εὐμενέτης, *well-wisher*, 185.  
 δυσμενής, *bearing ill-will*, 184.
82. μάστιγξ, *whip*, 81.  
 μαστίζω, *whip*, 82.
83. √ μεγ-, *great*.  
 μεγαλήτωρ, *great-hearted*, 14.  
 μέγας, *great*, 151.  
 μέγεθος, *greatness*, 152.
84. √ μελ-, *mind, regard*.  
 μέλει, *it is care*, 65.  
 μέλλω, *intend*, 110.
85. √ μερ-, *miss, waste away*.  
 ἀμαρτάνω, *miss*, 116.  
 βρότος, *mortal*, 119.
86. μετά, *with*, 54.  
 μηθήμων, *careless*, 25.  
 μετα-πρέπω, *be prominent among*, 109.  
 μετ-αυδάω, *speak among*, 217.  
 μετ-έρχομαι, *go among*, 132.  
 μέτ-ωπον, *space between the eyes*, 107.
87. ναῦς, *ship*, 264.  
 νάω, *flow*, 292.  
 Ναυσί-θοος, *quick with ships*, 7.



- ναυσι-κλειτός, famous for ships, 22.  
νήσος, island, 172.
88. √νεμ-, allot.  
νέμω, distribute, 188.  
νεμεσάω, feel just resentment, 286.
89. √νεσ-, 90.  
νέομαι, go back, 110.  
νόστιμος, longing to return, 311.  
νόστος, return, 14.
90. οἶνος, wine, 77.  
οἰνοποτάζω, quaff wine, 309.  
οἶνοψ, wine-dark, 170.
91. ὄρος, mountain, 102.  
ὄρεσι-τροφος, mountain-bred, 130.
92. οὐρανός, heaven, 150.  
οὐρανόθεν, from heaven, 281.
93. √ὄπ-, see.  
ὀφθαλμός, eye, 160.  
Κύκλωψ, Round-eyed, 5.  
οἶνοψ, wine-dark, 170.  
ἄνθρωπος, man, 29.  
εὐ-ὤπις, fair-eyed, 113.  
μέτ-ωπον, space between the eyes, 107.
94. παῖς, child, 300.  
παίζω, play, 100.
95. παρά, from beside, 97.  
παρ-αμείβω, change, 310.  
παρέχω, hold beside, 28.
96. πᾶς, all, 35.  
παντοῖος, of every kind, 76.  
ἅπας, all, 207.
97. πατήρ, father, 30.  
πατρίς, fatherland, 315.  
πατροκασίγνητος, a father's brother, 330.
98. √πα-, master.  
πόσις, husband, 244.  
πότνια, revered, 30.
99. √πεδ-, tread.  
πεζός, on foot, 319.  
πούς, foot, 39.
100. √περ-, press through.  
περάω, go through, 272.  
πειράω, attempt, 126.  
ταλαπείριος, much-tried, 193.
101. περί, round, 129.  
περικαλλής, very beautiful, 85.  
περιμήκετος, very lofty, 103.  
περι-χέω, pour around, 232.
102. πλύνος, a pit for washing, 40.  
πλύνω, wash, 31.  
νέο-πλutos, newly-washed, 64.

103. √πλα-, *fill*.  
 πολύς, *much*, 86.  
 πολυάρητος, *much desired*, 280.  
 πολυ-δαίδαλος, *much-wrought*, 15.  
 πολυ-κλυστος, *much dashing*, 204.  
 πολυ-τλάς, *much-enduring*, 1.
104. πέμπω, *send*, 255.  
 πομπή, *sending, escort*, 290.
105. √πο-, *drink*.  
 πίνω, *drink*, 249.  
 πόσις, *a drink*, 209.  
 οίνοποτάζω, *quaff wine*, 309.
106. προ-, *before*, 36.  
 πρίν, *before*, 288.  
 προέχω, *hold before*, 138.  
 πρώτος, *first*, 60.  
 ὑπεκπρολύω, *loose out from under*, 88.  
 ὑπεκπρορέω, *flow out from under*, 87.
107. πρόσ, *to, at, by*, 13.  
 προσείπον, *speak to*, 21.  
 πρόσθεν, *before*, 242.  
 προσκλίνω, *lean upon*, 308.  
 πρόσ-φημι, *speak to*, 24.  
 προσ-φέρω, *bring to*, 92.
108. √Φρακ-, *cover*.  
 Φράκος, *ragged garment*, 178.  
 Φρήγος, *covering*, 38.
109. ρέω, *flow*.  
 ρέεθρον, *stream*, 317.  
 ροα, *stream*, 216.
110. ρύπα, *filth*, 93.  
 ρυπάω, *be filthy*, 59.
111. √σεπ-, *follow*.  
 ὅπλον, *tool*, 268.  
 ὀπλέω, *get ready*, 73.
112. √σπα-, *draw, stretch*.  
 πάσχω, *suffer*, 173.  
 πένθος, *sorrow*, 169.
113. √στα-, *stand, set*.  
 ἵστημι, *place*, 20.  
 ἵστος, *anything set upright*, 271.  
 σταθμός, *a stable*, 19.
114. σύν, *with, together*, 52.  
 συμβάλλω, *throw together*, 54.  
 συνίημι, *throw together*, 289.
115. √τακ-, *beget, hit, prepare*.  
 τυγχάνω, *hit, obtain*, 290.  
 τέκος, *child*, 68.  
 τοκεύς, *parent*, 50.  
 τεύχω, *work, make*, 301.  
 τέχνη, *art*, 234.
116. τηλε-, *far*.  
 τηλεδαπός, *foreign*, 279.  
 τηλόθεν, *from afar*, 312.
117. √τλα-, *endure*.  
 πολύ-τλάς, *much-tried*, 1.

118. *ὑπέρ*, over.  
*ὑπέρεχω*, overtop, 107.  
*ὑπερηνορέων*, over-manly, 5.  
*ὑψηλός*, lofty, 56.
119. *ὑπό*, under, 73.  
*ὑπάγω*, lead under, 73.  
*ὑπεκπρολύω*, loose out from under, 88.  
*ὑπεκπρορέω*, flow out from under, 87.  
*ὑποδύομαι*, go down under, 127.
120. *√ 1 φα-*, shine.  
*φαινός*, radiant, 19.  
*φαίνω*, bring to light, 137.  
*φημί*, say, 42.  
*φήμις*, rumor, 273.  
*φάτις*, report, 29.
121. *√ φερ-*, bring.  
*φέρω*, bring, 74.  
*φαρέτρᾱ*, quiver, 270.  
*φάρος*, robe, 214.
122. *φίλος*, friend, 51.  
*φιλόξενος*, hospitable, 121.
123. *φρήν*, mind, 65.  
*ἄφρων*, without mind, 187.  
*δαίφρων*, prudent, wise, 256.  
*φρονέω*, be wise, 145.  
*ὁμοφρονέω*, be of one mind, 185.  
*ὁμοφροσύνη*, concord, 181.
124. *φύω*, bring forth.  
*φυή*, growth, 16.  
*φώς*, man, 129.
125. *√ χαρ-*, glad.  
*χαίρω*, be glad, 30.  
*χαρίεις*, charming, 234.  
*χαρίζομαι*, gratify, 23.  
*χάρις*, favor, 235.  
*Χάριτες*, Graces, 18.  
*χάρμα*, joy, 185.
126. *χρεός*, need.  
*χρεώ*, want, need, 136.  
*χρή*, need, necessity, 27.
127. *χρῦσός*, gold, 232.  
*χρύσεος*, of gold, 79.







1



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